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## MONTHLY

JANUARY  
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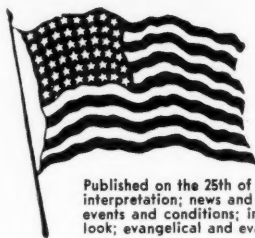
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# Moody MONTHLY

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\*\*\*\*\*  
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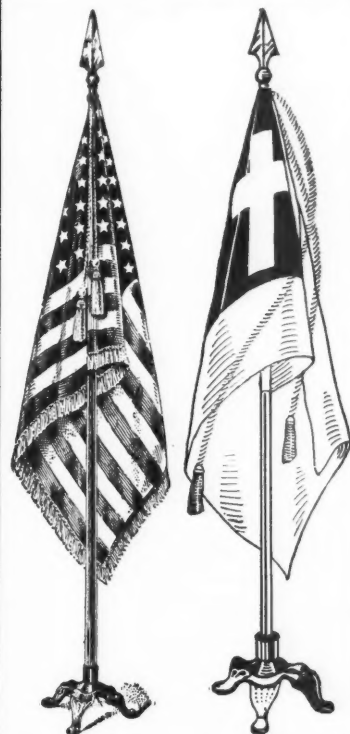
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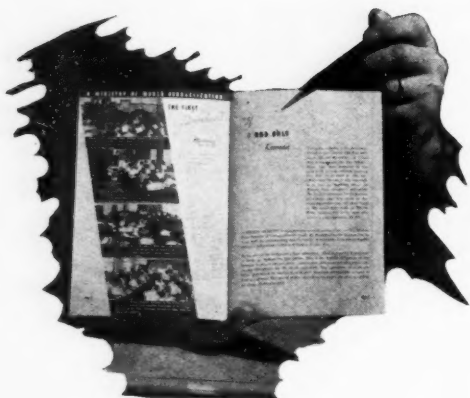
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# Editorial Notes . . . —

The nation has reason to congratulate itself on the President's double call to prayer—for Thanksgiving and New Year's Day. The call opens with this quotation, "It is a good thing to give thanks unto the Lord." Praise is part of prayer, but supplication will also be included. We praise God for what He is. We repent before God for what we are.

## Prayer and the New Year

Much is written and spoken concerning "the American way," but no one seems to ask, "How did we get that way?" Who brought the American way of life into existence? Certainly not those who are trying to substitute the way of Russia. Nor those who are making themselves rich on the vices of the people. Nor the godless politicians who never mention Deity except in profanity.

The author of a recent book says (and he is a university professor), "The average college student could pass a better examination in Greek mythology than on American Church history, and is better informed on the medieval popes than on the religious leaders of America."

Many of those who are shouting the loudest about our "ideals" and "heritage" are in gross ignorance of both. Most of their knowledge of America has come from fiction and the movies, or from alleged "liberal" periodicals and publicists.

To quote the same writer again (William W. Sweet, *Religion in Colonial America*), "The attempt to appraise American culture apart from religion is a contradiction in itself." "The eighteenth century saw American religion more and more democratized and, in the great colonial revivals, for the first time religion reached down to the masses. In the process the old European Church State relationship was gradually changed, and with independence came the opportunity to bring to a successful completion the century-and-a-half struggle for religious freedom and the separation of Church and State."

"How this, the greatest of all of American contributions both in the realm of religion and politics, was achieved cannot be understood unless the course of colonial religious development is carefully followed."

This historian, and we believe he speaks the truth, tells us it is impossible to understand America if we ignore the part "religion" has had in its foundation and formation. There have been Christian leaders and followers, teachers and tradesmen, ministers and manufacturers,

scholars and statesmen, who have believed the Bible and trusted Christ, and who made prayer a practical part of their lives.

We rejoice that the President has urged our people to make January 1 a day of prayer. You can't do that if the night before is a night of rioting. And let there be national repentance in our New Year's prayers. And let's not forget to pray on the second day of January—yes, all through the year, until God gives the Church revival and the nation victory.

V

In this country there are few who bow down to worship gods of brass or wood, but there are many who worship gods of paper. The columnists and publicists are not only popular but powerful.

## Pegler and Billy Sunday

Some of these writers of syndicated articles have millions of potential readers daily. Theirs is a great responsibility, which is all by way of saying it is too bad to see one of these writers, and one who is not only brilliant but brave, use paper and ink for an attack on the great evangelist Billy Sunday.

Until Pegler went out of his way to make faces at a dead man, we had thought of him with respect and sometimes with admiration, even though we were not always in agreement with his reasonings or conclusions. Now we are not so sure of our man.

Some weeks before his ghoulish act we had enjoyed his satire, "My Day" as reproduced in the *Reader's Digest*. In fact we liked it so well that in the same spirit of fun we wrote that periodical:

"Every once in a while you get a real good piece in your paper. I haven't seen none lately, due to the fact my neighbor has been on vacation. Now that he's back I been lookin' at the September number. Some of it's fair to middlin'."

"But there's that piece by one of your writers, Pegler. I've seen better pieces. Course I've seen worse pieces, too. Don't remember where tho."

"This letter is to point out how silly the writer of that piece is in takin' such a title—'My Day.' Lots of fellows have thought themselves the man of the hour, but no one ever before claimed the whole day. It might be all right for history writers to speak of Napoleon's day or Caesar's day, but it beats all for this Pegler to come right out while he's alive (I believe he is) and make

such a claim. So you see why I'm writin'.

"And while I'm writin' it seems to me your writer Pegler could be also accused of plague—(What is that word?) . . . plagued nuisance, or something like that. I'm just as sure as anything some woman has written a piece or two on that subject. Say, wouldn't it be a scream if the two got together to argue it out just what day is it?"

"That would be some day!"

And later a P.S.

"The other day I writ you about Pegler's piece. Don't think I'm agin him. I been lookin' him up in the papers, and he seems to be one of those rare birds—an honest to goodness American. I bet some labor leaders think he's the power behind the thrown."

This is reproduced here only to show there is no malice in what the editor is about to say.

We think the attack on Billy Sunday vicious, unfair, and tinged with bigotry. It was vicious in that it was an attack upon a man who could not defend himself. It was unfair in that it ignored a thousand favorable reports on Sunday's work. It evidenced bigotry in that it set in contrast the Catholic and Protestant systems to the detriment of the latter.

Pegler evidently does not know the role evangelists have played, not only in the making of moral standards but in the transformation of men whose lives have been broken by sin. There are thousands of men in America who were once enslaved by vice, and who under Billy Sunday's messages heard of the grace and power of God, and received a new life from above. These men could look Mr. Pegler straight in the face and say, "You don't know what you're talking about, and we're sorry for you."

Billy Sunday was not a chump, nor a trickster, nor a tightwad. His methods were his own, but God used him, for he sought the glory of Christ and the salvation of men.

V

We here quote the official organ of a certain old and prominent theological seminary. Speaking of the need (in that seminary) of a chair of English Bible, the writer says:

## A Backhanded Compliment

"What we obviously need is a man capable of giving instruction in the English Bible with as much power, conviction and pedagogical skill as we find in the best Bible school teachers, and, at the same time, with truer insight than these, and with-

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January, 1943

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out the vagaries in biblical interpretation which they frequently manifest. If we are to deal constructively with the problem that the Bible schools have created for the Church, and are, in addition, to make our future ministers men of one Book in the loftiest and noblest sense of that term, we must have an unusual man to be the new teacher of English Bible."

First, on behalf of the Bible institute movement, we wish to acknowledge the real compliment in the suggestion that the man the seminary desires must be able to do his work "with as much power, conviction and pedagogical skill" as such Bible school teachers. Stand up and take a bow, ye teachers! Of course the compliment is qualified in that the seminary man is to have "truer insight" and to be without "vagaries in biblical interpretation!"

But the really interesting part of the statement, and we are not quarreling with the writer, is the prime reason given for such departure: "If we are to deal constructively with the problem that the Bible schools have created for the Church."

It sounds very much as if the Bible institutes have created an appetite for Bible teaching and preaching, which this seminary feels itself bound to recognize. That the Church is now demanding a biblically informed ministry and the seminary had better give training in the contents of the Bible, seems to be the substance of the article quoted.

Hurrah! If only we can get churches and seminaries back to the Bible itself there will be spiritual quickening for all. It will mean the decline and fall of many of the books on religion, philosophy and psychology in the preacher's study.

But may we respectfully suggest another thing the institute might contribute to the seminary—evangelistic zeal. Some of you don't believe in evangelism, but where would you be without it? The only additions to the church some men ever see are via the Sunday school, or by letter from some church where they believe in evangelism.

None of this has been written in the spirit of criticism. God bless the seminaries which are evangelical, and enable them to impart in a new way a knowledge of the Bible, a loyalty to Christ, and a passion for souls.

V

The year 1943 brings the centenary of the birth of C. I. Scofield, author of the notes in what is called the Scofield Reference Bible, and of the famous Scofield Correspondence Course of Bible study.

**Dr. C. I. Scofield**

As we may have said on other occasions, no one believes in the verbal inspiration of Scofield, but hundreds of thousands have reason to praise God for the aid to the study of God's Word furnished them by this earnest student and teacher.

God has called various men of varied talents to meet some need of the world in their day. Which reminds us of what Scofield wrote in the *MOODY MONTHLY* back in February, 1922. He was speaking of our need of another Moody: "Are we

looking for another? We must be. There are good men at work now, but we need another great leader whom we may all follow. The world needs another man. Sometimes I think that the Lord is just clearing the ground of these great ones in order that one figure alone, the man Christ Jesus, may come and fill all the scene. Oh, how good, how wonderful that would be! But, dear friends, if the Lord is going to tarry—I say it reverently—He must give us another man. Do not look for him too confidently in the halls of learning; look for him rather in the cradle rocked by some farmer's wife with her foot, while her busy hands prepare the evening meal, and she sings to her sleeping babe some mighty old song of the faith.

"Look for him there, or look for him in the place of trial and poverty, where character is formed in adversity.

"Somewhere God has that man in training: pray that God may unveil him, for the world needs him."

How woefully lacking leaders seem in this poor world at this poverty stricken hour. It may not be another Moody or even another Scofield, but let us pray God for a new leadership—spiritually-minded, God-honoring, Christ-centered—if this is in the divine will for our day.

V

A western item in the news tells of a "liberal" church which has altered the prayer Christ taught His disciples. That blessed utterance, commonly called the Lord's Prayer, has been adopted as the "official" prayer of the above mentioned organization, according to its leader. But henceforth, says the news, the prayer is amended to include "Praise the Lord, and pass the ammunition," just before the Amen.

Anyway, the preacher would probably never have made the Associated Press apart from such an original idea. Or is it an idea? It sounds more like a bad dream. How wonderful the patience of our God!

V

*Concerning Irwin A. Moon:*

"As a former professor in the University of California and extensively trained in science, and as a Sunday school teacher and C. E. leader of high school and college young people, let me say that Mr. Moon, I can assure you, is doing a wonderful work—sound, thoroughly scientific, and above all, thoroughly Christian. He has left an impression here that will live for years, and will bear much fruit."

*Concerning the MONTHLY in Camps:*

"We received the fifteen copies of *MOODY MONTHLY* for November and are very pleased with the issue.

"These magazines are being distributed through the hospital and day rooms. We also have been able to put some in the officers', nurses', and enlisted men's barracks.

"It is an outstanding aid to a chaplain's work, and is appreciated by officers and enlisted men alike."

*Concerning a Boy's Gift:*

"I am enclosing \$25 to be used to place *MOODY MONTHLY* in the service camps.

"I am nineteen years old and have enlisted in the Army Air Corps, and hope to see the *MOODY MONTHLY* in the camp where I shall be sent.

"May God bless your work."

*Concerning a Family:*

In this we shall not quote the letter but tell you its substance. A Christian brother wrote us of a family plan of giving by which all its members, including two married sons and their wives, put half their tithe together each month to be sent to some worthy cause. The *Moody Bible Institute* was the fortunate and grateful recipient this month. The amount was fifty dollars, and the nine members of the family, children and all, were listed in the letter. That kind of fellowship in prayer and service will react in blessing on any family.

V

The church in town as well as city faces new problems in these days of war. Rationing of gas and tires brings changed conditions, and these changes must be met. Here is the plan of one preacher: To move his Sunday service to Saturday night. He reasons that his former congregation comes to town Saturday for shopping, visiting, gossip, etc., so why not have them stop for a service instead of exhorting them to use more gas in driving back to church on Sunday. It will be interesting to see what happens.

Of course in all these war experiences let us keep in mind we must safeguard the Lord's Day. Let us not surrender this precious day.

V

Before us as we write is a copy of a little magazine bearing this title, *His*. It is called "a pictorial magazine for Christian students on today's university campuses."

"His"

The Inter-Varsity Christian Fellowship (20 N. Wacker Drive, Chicago) is to be congratulated on such a splendid periodical. In format and material it is what youth would call "tops." We bid it welcome and Godspeed.

V

On December 8, this honored servant of God went to be with the Lord. He died in Toronto, Ont., three days after suffering a stroke.

**Dr. Rowland V. Bingham**

Dr. Bingham first went to Africa as a missionary in 1893. He was the founder and only general director of the Sudan Interior Mission, which has grown under his leadership to a widespread testimony for Christ, not only in the Sudan but in Nigeria, Ethiopia and elsewhere.

He was editor in chief of the *Evangelical Christian*, an author and Bible teacher, and interested in many other Christian activities. The memory of his fruitful life will long live in the hearts of those who have been blessed by his fellowship and ministry.

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To encourage the believer and to win  
converts to the faith that prevails over  
any struggle—this is the preacher's  
job.



# *I Am a Preacher*

## *My Country Is at War*

### *I Have a Job to Do*

*By Rev. Norman B. Jerome\**

**I** AM a preacher—my country is at war—I have a job to do. My parish is made up of families that are typically American. They are extremely patriotic. They are deeply religious through both personal experience and traditions handed down from generation to generation.

The Holy Scriptures are revered and looked upon as the rule of faith and practice. My people are a praying, God-fearing group, with a zeal for the propagation of lasting peace through the Christian faith being spread abroad over the face of the earth.

Our church is not large. It is a congregation made up of Scandinavian, English, German, and other nationalities. They work on farms, in stores, schools, factories, and offices. But they are all Americans! They believe in the principles of democracy—the government established by their forefathers. They are against the aggressive powers of Europe and Asia, but love the individuals caught in the web of sinful circumstance.

However optimistic and hopeful the above description may appear, it represents but a very few of the 130,000,000 people in this fair land of ours. General

conditions bear this out. Defense projects are slowed up much more through our country's huge liquor consumption than by strikes, even when most prevalent. The sin of greed—the desire to get gain at the other fellow's expense—is seen all the way from Capitol Hill to the WPA worker. Young and old all over the land have, to an alarming degree, sought idle pleasure instead of ideal progress.

**W**HILE MY COUNTRY IS AT WAR I have a job to do as a minister serving one of the churches of free America. You may not agree with me, but I believe that the duties of every minister and church leader are such that were there a letdown—indeed, if there is not a pickup—in the proper discharging of those duties, our nation will be in grave danger of internal corruption to the point of collapse, the war won or lost notwithstanding.

Generally speaking, there are two groups that the clergy and every aggressive Christian must reach and influence for the good of the nation and its people. They are the persons who have faith in God and a genuine regard for purity of body, mind, and soul; and the persons who have no saving faith in God and little regard for purity before God and men.

I rub elbows daily with representatives of both groups. My job is to encourage

the one in the God-fearing stand he has taken, and persuade the other that "there is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).

Almost all the civilized world is at war. It is such a vicious and merciless war that one wonders where is the boasted, advanced progress, and supramundane civilization of the twentieth century. Naturally, with such conditions the time is ripe for the spread of evil on all fronts. It is a time of blood and revenge when nations are depending on man power, and an abundant supply of the implements necessary to carry on a mechanical warfare. Little or no thought is given to inward, individual faith and purity.

The strength of any nation is eventually determined through its righteousness. Various institutions and even departments of our government claim to be the first line of defense, but in the final analysis one's faith in Almighty God is his first line of defense. According to the Bible, they are great who "have known the way of the Lord, and the judgment of their God." The others are "poor; they are foolish; for they know not the way of the Lord, nor the judgment of God" (Jer. 5:4, 5).

I do not minimize the importance of even the humblest private in our armed forces, nor do I wish to place undue emphasis on the position of any one man or group of men responsible for war management. It is my conviction that the spiritual leaders of our nation hold a key position as much as any other group of leaders. If the Christian standards of faith and conduct of this Christian nation are not given their proper place, the unparalleled national expenditures in the war effort will be in vain. We would be eventually guilty of the same antigod attitude that pervades the totalitarian powers, against which we are making so mighty an effort.

**C**LEAR THINKING, GOD-FEARING AMERICANS are not satisfied with present attitudes of indifference toward God and Christian ideals which characterize a great number of our leaders holding responsible positions. An occasional statement by a pious congressman that might show some sign of spiritual understanding and need of God's blessings is not enough. A spasmodical clamor for a day of prayer by a few zealous churchmen will not solve our spiritual problems nor build on the Rock that will withstand the shock of any storm.

A few years ago, while making a train  
(Continued on page 274)

\*Mr. Jerome is pastor of Grace Memorial Community Church, Mound, Minn. He received his B.A. degree from Taylor University in 1937 and his B.D. degree from Faith Theological Seminary in 1940. Mr. Jerome has applied for a chaplaincy in the United States Navy.





Saint Paul's Cathedral, London

British Combine Photo

*Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?—Matthew 6:30.*

of the Universe; if He were not believed to be a Person, distinct from the universe, its Ruler and Sustainer as well as its Creator, acting upon it, in the perfection of His freedom, and without any limit to His power, except such as His own moral nature may impose.

Again, confidence in God would be misplaced if it were believed that He is the personal, free, and omnipotent Creator and yet were imagined to act, as we should say, capriciously, that is, without reference to those eternal laws of righteousness and truth, the traces and echoes of which we find within ourselves, and which are, in their essence and demonstrably, not fruits of His arbitrary enactment, but constitutive parts of His nature.

Our Lord, therefore, reveals God as a Father—a revelation which assures us at once of His power and of His love. It is the combination of these two facts of the divine nature—God's almightiness and His love—which, taken together, constitute or warrant what we term His providence; His power, that is, under the guidance of His love, making provision for the good of His creatures generally, but supremely and in particular of man, and, among men, in an eminent degree, of His servants.

# Providence

By H. P. LIDDON, D.D., D.C.L., LL.D.  
Late Canon and Chancellor of Saint Paul's

To the Christian the providence of God is not an abstract attribute but a living Person

OUR Lord, in the text, is insisting on the duty of leaving cares about food and dress trustfully and unreservedly in the loving hands of God. His followers, He hints, might just as well be Gentiles if they are to exhaust their energies upon such cares as these.

But what is to be the justification of

this tranquil self-abandonment, of this implicit confidence? It can be justified only upon the supposition that God is a Being having particular powers, and of a particular character. Confidence in God, for instance, would be entirely irrational if He were conceived of as a Destiny, as a Fate, as a Force, or as a Soul

IN DEALING WITH THIS SUBJECT our Lord twice over argues from the less to the greater. If God provides for the wild birds sufficient and appropriate food, is it to be imagined that He will allow creatures who can freely and intelligently choose His service to remain unfed? If God clothes the lilies of Palestine with a beauty which throws even the splendors of Solomon's court into the shade, is it to be supposed that He will allow His own children to lack clothing unless they make dress the first study of their lives?

The argument is, if He feels so much interest in lower forms of life, in the grass and in the bird, He must feel a much greater interest in the creature which He has placed at the summit of the visible creation—in man; that the Author and Source of life cares for created life with an intensity proportioned to the degree and dignity of its several manifestations, and that, therefore, this care reaches its culminating point, as far as the visible creation is concerned, in man. "Your heavenly Father knoweth that ye have need of all these things." "Are ye not



much better than they?" "Shall he not much more clothe you, O ye of little faith?" (Matt. 6:32, 26, 30).

This particular care of God for man, and, among men, for His servants and worshipers, is not indeed a doctrine peculiar to the New Testament. . . . The lives of the patriarchs illustrate it as applied to God-serving families. The history of the Jewish people shows its application to the vicissitudes of national life and conduct. In biographies such as those of Joseph, David, and Daniel we have eminent examples of its bearing on the case of individuals. . . .

Take the shorter vivid personal psalms, written, so many of them, at times or amid scenes of personal danger, and in the majority of cases, we may be quite sure, by David himself. These, too, are so many praises of or hymns to the divine Providence, reminders of past assistance, pleadings for present help, acts of passionate affection, acts of unreserved resignation, above all, acts of entire confidence. Who has not felt the beauty, if not the undying power, of such psalms as the Seventy-first? "In thee, O Lord, have I put my trust: let me never be put to confusion, but rid me and deliver me in thy righteousness . . . incline thine ear unto me, and save me. Be thou my strong rock, whereunto I may always resort. Thou hast promised to help me, for thou art my house of defense and my castle." Or of the Ninety-first? "Whoso dwelleth under the defense of the Most High shall abide under the shadow of the Almighty. I will say unto God, Thou art my hope and my stronghold: my God, in him will I trust. For he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler" [personal translation of the author].

**AGAINST THIS GENERAL TRUTH,** that mankind generally, and God's servants in particular, are the objects of His especial care, there are objections in current habits of thought which it is here necessary to notice.

It is argued, first of all, that such a conception of the world and of life is unscientific. "This picture," it is said, "of a heavenly Father supplying food and finding clothing for His children, belongs to the infancy of human thought. Instead of it, we have now a very different idea of the real nature of the influences around and above us. We now know that we live under a vast and complex system of invariable laws. . . . The reign of law is an established certainty; and in recognizing the reign of the law, the mind of man has reached a conclusion which is fatal to the idea of a particular providence exerted by God in favor of individual human beings."

This is what is said. But, in the first place, let me ask, Why is the idea of law inconsistent with that of a Father's government and care? We Christians, who believe that order is a primary element of beauty, and that its very seat and source

is in the divine life itself, can have no difficulty in recognizing order in the divine government, or in seeing God's hand in a rule of universal law. Nay, more, we should expect order rather than innovation, for this very obvious reason: if the Eternal Worker works always for the best, His action would, under similar circumstances, naturally repeat itself, and it would not be less His action because it does repeat itself. His hand is not less distinctly visible to His children when the sun day by day rises and sets in its appointed course than when it stands still upon Gibeon. He will not be in our eyes more certainly the Ruler of the spheres when at His bidding the stars shall fall from heaven than He is now, when "the heavens declare the glory of God; and the firmament sheweth his handiwork" (Ps. 19:1) . . .

Of course, the real question is behind. What do men mean by law? When serious believers in a living God talk of the laws of the universe, they mean those uniform modes of working which they have observed on the part of the Maker and Ruler of all—the only, the living, the perfectly free worker, whose hand is everywhere present. But the word is sometimes used to denote a self-existing force, the origin of which none can tell, and the empire of which no governing will can suspend or check. This idea of law is really inconsistent with any belief in God at all.

If God is tied down by physical laws so completely that we cannot dare to count upon His power, His freedom, His love, except as these are already identified with some natural law that binds Him, then these laws are our real divinity, and we are really face to face with a nature-power, with a heartless fate which may pamper us one moment and crush us the next. If God, although acting in order, is really free in His action, so free that He can, if He wills, for sufficient reasons, innovate upon it, then in the fact that law is the general principle of His government, there is nothing inconsistent with His fatherly providence. He does not clothe the lilies of the field one whit the less because the mysterious laws of growth are everywhere the same; and it is not necessary that He should vindicate the reality of His care for us individually by dealing with each one of us upon principles which He applies nowhere else.

But, it is asked, secondly, "Is not belief in God's protecting providence dishonorable to God Himself? Are we to believe that so great, so infinite a Being, the Maker and Master of all these worlds and systems of worlds . . . concerns Himself with the trivial wants and interests of a worm that crawls on the surface of one of His smallest planets? Is it not man's conceit . . . which represents the Ruler of the spheres as intent upon providing us with clothing and dress? Science has enlarged our conceptions of God; and while such prayers for specific blessings, as those of the Psalter and the Litany, were intelligible when men thought that the earth was the center of the universe, they are lamentably out of

place when men have learned the truth from Copernicus and Newton."

You talk, my brethren, of the greatness of God. It would be very difficult to prove that science has really presented us with a higher idea of God than that which revelation gives us. It has merely enhanced our ideas—and it has wonderfully enhanced them—of one, but not the most important, department of His activity. And certainly. . . . "The Lord is a great God. . . ." But is it a true idea of greatness which insists that because He rules the earth and the heavens, He cannot be expected to give attention to the details of His government? Surely, in that case, the divine mind falls short of our conception of the highest forms of created intellect!

**T**HE HIGHEST HUMAN INTELLECTS are not those which are entirely absorbed in the contemplation and mastery of great principles, still less those which are absorbed in cataloguing details. The really great mind combines the two powers and processes, and is great in the degree in which it can effect the combination. The really great philosopher is not lost in transcendental abstractions, but is perpetually checking his too luxuriant imagination by the severe application to observation and fact.

To call this false notion of God's greatness anthropomorphic is to do it too much honor; for of a truth it does not take the highest type of the human mind, but only a very one-sided and imperfect type, as its standard and starting point for the measurement of God. To say that God is too great to attend to the wants of individual men looks, at first sight, like reverence; but it is reverence of that insincere and spurious kind which goes through the proprieties of etiquette in the palace of a falling dynasty, while its heart is with the revolution outside that is already battering at the gates and clamoring for an abdication. . . .

God, my brethren, to be God at all, is infinite. No magnitudes are beyond His grasp, since He includes them all; but also no details are so minute as to escape His perfect appreciation of them.

If we can conceive of no limits to space, we can also conceive no real limits to the divisibility of an atom. In either direction we are on a track of thought which opens a real view of the nature of the one infinite self-existent Being, whose real greatness would be as surely forfeited if He did not count the hairs of our heads, as if He did not guide the movements of the suns. And therefore discarding this epicurean idea of Deity, which would enhance His majesty at the expense of His providence, the Church of Christ sings on: "Who is like unto the Lord our God, that hath his dwelling so high, and yet humbleth himself to behold the things that are in heaven and earth?" (Ps. 113:5, 6).

Again, you lay stress upon the insignificance of man. But at least man, whatever his material insignificance, can do that which no other creature in the visible creation can do: he can conceive of God. He can understand, as no other



creature understands, that there is a Being above him, infinite, eternal, without bounds either to His knowledge or His might, to whom all else owe the original and the continued gift of their existence, and before whom all else, the highest, the mightiest, the purest, are as nothing. Man can think not merely of this Being; he can learn to feel toward Him a sincere, a passionate affection; he can live for Him, consciously, intensely, perseveringly. Yes, he can turn his thought, too, in upon himself, and dwell upon and take the measure of his own existence, of his own place and destiny in the universe of creatures. And why? Because man is not merely an animal organism, but an immortal soul. . . .

It is not difficult to realize this faith in God's providence in days of sunshine when we have homes, friends, abundance, freedom from pressing care, yet interests which occupy us without becoming anxieties. It is not difficult to bless God amid tokens of temporal prosperity, though, alas, it is only too easy to forget Him. But faith in His providence is most precious in His eyes, and to us, when it has been tested by adversity. To believe in it still when plans are failing and friends are few, when health is broken and poverty perhaps hard at the door; when disappointment here and sufferings there have done their work—this is our difficulty; this might be our triumph.

How many thousands in Europe have within the past few weeks faced this sore trial in all its bitterness, faced it for the first time in their lives—amid the ruin of all that made this world welcome, amid scenes of desolation and blood! How many families in England, gentle and simple, have faced it, in losing the stay of their home, as the great warship sank the other night beneath the waters!\* Let us pray for them, that they may cast all their care upon God, who careth for them; that they may enter into the spirit of that great prophet, who, as the dark shadows of the captivity were falling around his country, could exclaim, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation" (Hab. 3:17, 18).

Yes, that is why belief in providence is so of the essence of the Christian life. It sends us to God's feet in prayer. The very breath of the Christian life, the spiritual movement which shows, like the action of the lungs, that a Christian lives, is prayer. And prayer is impossible where there is no belief in a providence. Prayer to a destiny, to a soul of the world, to a hierarchy of laws, to an unintelligent force, or to an impotent intelligence, or to a capricious omnipotence, is impossible.

Prayer is the expression of love and trust in a personal Being, who is at once all-powerful and all-good. Deny His freedom, or deny His benevolence, the result is the same; prayer is useless. And when men cease to pray, they cease in any spiritual sense to live. They may obey a certain social and moral code with exactness, even with enthusiasm; but of the one Being who is alone on His own account worth knowing and loving and living for, and in whose knowledge is life eternal, they know, alas, nothing, or they imagine something worse than nothing. . . .

**T**HE ONE CULMINATING PROOF OF GOD'S loving care for men, in the whole course of human history, is the incarnation, birth, life, death, resurrection, ascension, and intercession of Jesus Christ. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Thus to us Christians providence is not an abstract attribute; providence is a living Person. Jesus Himself, God and Man, is the providence of the Christian Church, of the Christian soul. "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20). "I will not leave you comfortless" (John 14:18). "Come unto me . . . and I will give you rest" (Matt. 11:28). "If I go and prepare a place for you, I will come again, and receive you unto myself" (John 14:3) . . .

He is indeed our Good Shepherd, so that we may lack nothing. It is He who encourages us with His voice, and

guides us with His eye, and feeds us in green pastures with the Bread of heaven, and washes us in His cleansing blood from the stains we gather along the road of life. In each joy, each sorrow, each friend, each opposition that has befallen us, He has been near; and beyond them all, beyond the horizon, which our eyesight cannot pass, He too still awaits us, to crown the years of care and love through which He has tended us, by receiving us at length with the arms of His mercy into our eternal Home!

If the lilies of the field are so beautiful, what will be the beauty of the white garments of the saints! Let us think, often and deeply, of that future; and let us in the present take our parts.



## God Is Dead!—Is God Dead?

By CANON R. H. A. HASLAM

Many today are asking, "If there is a God, why does He not intervene to stop the war?" But thousands are living as though there were no God.

### The Question

Have you heard the great news that God is dead?

The old world is now without any head.  
We'll live and we'll die without any dread,  
Since we're certain that God is dead.

Oh, isn't it grand that God is dead?

No longer need we by conscience be led;  
We can live as we like and nought be said,  
For the One we called God is dead.

What a comfort it is that God is dead!

On Sundays we now can enjoy our bed,  
Go touring or golfing—on any path tread;  
God is silent, so must be dead.

And then, since we know that God is dead,

No prayers unto Him need ever be said,  
No morals be heeded, no Bible read  
To learn of the One who is dead.

If God were alive, if He were not dead,

Would the blood of nations be running red,  
Crushed out by the heel of the tyrants' tread?  
Why, certainly God must be dead.

### The Answer

God can be silent without being dead;

E'en though He is silent, be not misled;  
He will not restrain; He waiteth instead  
For our faith, now seemingly dead.

But sinner, awake! Our God is not dead.

For though, like the ostrich, you bury your head,  
And deaden your conscience, and plunge ahead  
In sin, yet our God is not dead.

Though you live your life as if God were dead—

Live in sin, for self, without any dread  
Of the wrath of God, which rests on the head  
Of sinners—yet God is not dead.

Yes, sinner! He lives, whom you treat as dead.

He loves you; He gave His Son in your stead,  
Whose most precious blood for you has been shed;  
Oh, trust Him, for He is not dead.

\*The allusions are to the Franco-Prussian war, and to the foundering of H.M.S. Captain on Sept. 7, 1870.

# The Specter of PROFESSIONALISM

## in the Ministry

By

Rev. Ralph G. Turnbull, M.A., B.D., F.R.G.S.

*In spiritual matters this is an age of doubt. The man of God must know where he stands.*

*I have appeared unto thee for this purpose, to make thee a minister and a witness.—Our Lord to Paul, Acts 26:16.*

**T**O promote the highest ends of the ministry the servant of God must begin with himself. A ministry which is uncertain of its own power is a travesty of the sacred calling.

Ministers are first of all men. It is easy to cosset self and forget that the messenger is as important as the message and methods. A man must be "a man of God" (I Tim. 6:11). He may be like Apollos, deficient in spiritual light and life (Acts 18:25); or exercising a ministry like Thomas Chalmers, of Scotland, "with a form of godliness, but denying the power thereof"; or like John Wesley, waiting for that experience of the "warmed heart."

In the atmosphere of hurry in which we live day by day, we are in danger of losing our souls and the secret known by Paul, "to live is Christ." The routine of the years may bring us sometime to the verge of perfunctory automatism and that first call of the Spirit may seem faint and far away. The specter or wraith of this temptation comes with devastating effect upon a man in midlife. There is a "destruction that wasteth at noonday."

**W**E SHOULD BE SURE OF THE *divine compulsion* which carried us into the ministry of the Word.

We need to realize that we must be good men, for the office does not sanctify the person, but the person the office. And the innermost secret of personal life is the certitude that we obeyed the heavenly vision. Have we a sense of vocation? Without it a man enters the sacred profession at his peril. Compare the solemn words of Jeremiah: "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. But if they had stood in my counsel, and caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings" (Jer. 23:21, 22).

To be "in Christ" before being in the ministry is foundational and indispensable. How can we be blessed to others unless we ourselves are monuments of sovereign grace? There is a natural religion and there is a revealed religion, but the only soul-saving religion is the religion of personal and spiritual experience. Paul speaks of being separated and called by the grace of God, who revealed His Son in him (Gal. 1:15, 16). My brethren, the science of personal religion, the science of the inward spiritual life, is by far the most important, the most universal, the oldest, and the most fruitful of all the experimental sciences. The deeper the search into Holy Writ the more do we discover ourselves in our sinfulness and in God's salvation for us.

The old question put to probationers in Scotland, "Are not zeal for the honor of God, love to Jesus Christ, and desire to save souls your great motives and chief inducement to enter the function of the holy ministry?" was not answered by a bow of the head. Moses, Jeremiah, Isaiah, Peter, and Paul feared to answer that except by divine constraint. Let no one at any time think of a better living, but only of a holier life. A sincere and right intention is necessary. We need to watch our souls lest we are undone in the realm of motive.

Charles Haddon Spurgeon used to say that no man should enter the ministry who could keep out of it. Preaching must become a passion, and ministry a sacred calling, or else it will be a very humdrum affair. Yes, and a soul-destroying experience! The old fisherman will not discard his rod; and the man called of the Spirit never is anything else and never ceases to be a preacher of the everlasting gospel. "Despise not the ministry," said Thomas Goodwin, "for God had but one Son and He was a minister."



Mr. Turnbull is pastor of Elim Chapel, Winnipeg, Manitoba.

**W**E SHOULD BE SURE OF THE *divine commission* which is never revoked.

There is no ghost like this, that a man feels he has somehow lost his commission. Amid the daily round and ceaseless labor, we who feed others need to be replenished. A man of God must constantly recall the glow of that dedication hour and move to richer experience of the grace of God in Christ.

There is a verse in the Word which says, "And when the fullness of the time was come . . ." (Gal. 4:4). God sent forth His Son, but Paul thought also of the setting apart of man for his lifework. He saw every event, small and great, converging upon one far-off happening wherein a solitary man is set apart for sacred ministry.

It was a tremendous day in the experience of Dr. A. J. Gossip when Dr. Alexander Whyte inducted him to his first charge. He comprehensively surveyed the past years of that church's life and work alongside of his short life, revealing that every providence of God had led up to that particular moment when he, by the grace of God, was there as the pastor of that flock.



The hour strikes for every servant of God, so that he may say that all the contingencies, happenings, events of his life are contributory and preparatory to this conviction, that it is this authenticating experience which gives him a sense of vocation. Do we know such an hour?

The preacher who has this must be continually receiving the grace of God. He is a transmitter of truth, and thereby open to the peril of familiarity in holy things. To be alive to truth and to God, the divine revelation must pass through his heart and mind before it is passed on to others. What a man sees and feels will be of value to others. Brethren, we traffic in holy things, great eternal realities. It is ours to make them communicable to our people. We are not paid to preach; we are given an allowance to be free to preach. We are not in the employ of the church, but the servants of God and "your servants for Christ's sake."

It is reported of the late John Robertson, of Glasgow, a preacher for forty years, that he was a backslider for a long time. The glow had gone. He decided to resign and one morning prayed, "O God, Thou didst commission me forty years ago, but I have blundered and failed and I want to resign this morning." He broke down as he prayed, and in between his sobs he heard the voice of the Lord saying, "John Robertson, 'tis true I commissioned you forty years ago; 'tis true you have blundered and failed, but, John Robertson, I am not here for you to resign your commission, but to re-sign your commission." That re-signing was the beginning of greater and new things for the preacher.

Dwight L. Moody spoke of a day in New York when there came a crisis in his life and when he had such a token of the love of God that he had to ask God to stay His hand! Moments of high altitude of the Spirit like these are sufficient to lay the specter of any sense of professionalism which might creep in to rob us of the certitude of our commission and ordination of the pierced hands.

**W**E SHOULD BE SURE OF THE divine calling in the pressure of God's service.

The temptation is besetting to the minister when he sees little return for his effort; or when he is challenged by the critical or censorious one who makes sport of such work. Then it is not easy to be a voice for God. Are we certain of the calling wherewith Christ has called us?

A fastidious preacher was challenged by a layman because he boasted of his qualifications. The layman said, "Why, see now,

*Without your gown ye dare not preach;  
Without your Book ye could not preach;  
Without your pay ye would not preach!"*

That is a severe indictment, but the test is, are we in this service because it is our passion and lifeblood, or are we hirelings? A true man of God will preach and serve without any of the supports mentioned.

To lose this conviction of the divine imperative—"Woe is me if I preach not the gospel"—is to be devoid of usefulness. Power for service does not lie in intellectual gift or training or ability, but in a gift of God, an overwhelming sense of the presence of the Most High; a heightened awareness of the grace of Christ, mighty to save. John Wesley for thirty-odd years was a failure. He did not lack for opportunity or education, but he knew not God's will for his life. When that experience came to him he became the man whose name is written across the habitable globe.

Alas! sometimes this lack of conviction pervades many ministries. Dr. Henry Van Dyke once said that on spiritual matters this is pre-eminently an age of doubt; its coat of arms is an interrogation point rampant, above three bishops dormant; and its motto is Query. Certainly the general tone of this generation is uncertainty rather than certitude; skepticism rather than conviction; hesitancy rather than dogmatism. But the man of God must know where he stands.

If we have any doubts as to whether the gospel of Christ is equal to the great task which He claims for it, then we should not enter a pulpit. If we think it played out, or effete, we ought to go and do something else. If afraid of the faces of

men or a slave to their opinions, we should take up some other profession. The hour demands intrepid men.

**B**RETHEN, WE HAVE GONE FORTH unfit for the task, seeking to heal others when we needed to be healed. We have urged others to run in the race, and our own feet have been heavy. Our souls have been imperiled because we have been professional and middlemen caught between man's judgment and self-pity, instead of being flaming messengers of the evangel of grace. But we learn, and like the preacher of old, "my heart had great experience" (Eccles. 1:16). Out of the Word of God and from Christian biography we find much to wound and to heal. David Brainerd's testimony was:

"Afterward I was much assisted in preaching. I know not that ever God helped me to preach in a more close and distinguishing manner for the trial of men's state. Through the infinite goodness of God, I felt what I spoke; He enabled me to treat on divine truth with uncommon clearness. And yet I was so sensible of my defects in preaching, that I could not be proud of my performance, as at some times; and blessed be the Lord for this mercy!"

It is in this deeper sense that we learn to become a student of priorities, discovering in the ministry that a man's first duty

in the study of the divine strategy is to know what we are, in God's scale of values, the supreme aims and His most priceless tools. I like Benjamin Jowett's saying that "a man's final stadium of labors ought to be his best, when he pulls himself together, surveys his experience and what it has taught him, and commits himself to God once more for the fulfillment of his vocation."

We may be perfectly sure that the one thing which we all know about the craft or mystery of the ministry is our sense of failure in it. The ideal allures us to ever-increasing attainment, and the well which is deep is within every godly life, and daily we may keep on drinking from that living water of the Spirit. A cistern contains, but a fountain overflows.

Here is the secret of divine affluence—being "filled unto all the fullness of God."

## I Am a Preacher

### My Country Is at War, I Have a Job to Do

(Continued from page 269)

trip I had an interesting experience which now makes me more aware of my part in this time of conflict. The incident was a conversation with a man who proved to be a leader in our nation's government. We talked about various things until finally the general rundown conditions of America were discussed.

I asked my companion what, in his opinion, would solve these difficulties. To my amazement, he pointed to the Bible I was holding in my hands, and after making sure no one would hear, he replied, "Our nation needs an old-fashioned revival. We need to get back to the teachings of the Bible." I was pleased with this admission and agreed with him heartily.

However, upon asking him if he himself really professed to be a Christian, he gave the evasive reply, "Well, my wife goes to church, and we send our children to Sunday school. I give liberally to worthy causes, and I am as good, if not better, than the average citizen."

We may not all agree from the standpoint of theology, but we must agree that the Christian faith is personal, vital, life-changing, and life-giving, founded upon simple trust in Jesus Christ who was "delivered for our offenses and raised again for our justification."

If this is not so, my preaching is in vain; I have no worthwhile job. But it is so, and upon this truth my part in this war effort shall be faithfully accomplished.

**I** AM A PREACHER; MY COUNTRY—a nominally Christian nation—is at war; my job (Continued on page 324)





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Near St. Moritz, Switzerland, Photo by Steiner



## *Book of Life*

By Marjorie B. Robinson

Each day a spotless page is given me,  
Unsullied as the newly fallen snow;  
A leaf it is from my own "Book of Life,"  
And what I write, eternity shall know.

I take the pen in hand, for time moves on  
As from an hourglass falls the shining sand,  
And humbly pray before a word I write,  
"Lord Jesus, in Thy wisdom guide my hand."

For if I write what He shall bid me write,  
And if I never draw my hand away,  
This page will shine with heaven's loveliness,  
For God will write within my book each day.



January, 1943

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# In My Place

By

Rev. Alexander H. Sauerwein

Christ, our Elder Brother,  
bore for us the blows of  
God's wrath upon sin.



**D**ID you ever have the experience of some one actually bearing a punishment in your place? You yourself had done the wrong, and another knowingly and lovingly took the blows for that wrong?

I shall not soon forget the story told of one of America's great men of God concerning his experience as a little lad. His mother had been very zealous to keep her home spick-and-span, and had given orders that the children were to respect her cleanliness and not to desecrate it. She was particular to give instructions concerning the whiteness of the bed linens, of which she was justly proud. Definite punishment was promised to any of the family disobeying her orders.

Little James fully understood all the orders, but like many another little lad, he loved to play in mud and dirt. One day he made mud pies after a summer rain. Tired and weary of his "toil," he trod up the stairway into his mother's bedroom and was soon fast asleep, sprawled across her snowy white linens. In due time mother arrived. Her household rules had been broken. James was guilty of gross disobedience and must be punished. In the nick of time, an older brother, hearing the confusion and sobs from his mother's room, hastened to his brother's rescue. After a bit, he was convinced that his mother was right in her determination to punish James; her household rules had been broken, and since she was always true to her promises of reward as well as punishment, it would not be right now to overlook the boy's disobedience.

As there was only one right way to help mother to keep her word and at the same time to deliver his little brother from the punishment due him, he bent his body over the little lad's and mother laid her blows of chastisement upon the innocent older brother in James' place.

I have an Elder Brother who has done the same for me. It was Jesus, who upon Calvary's cross bore the blows of the wrath of our righteous God against my sin. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

**T**HE TRUTH OF THE SUBSTITUTIONARY, vicarious death of Jesus Christ is impressively demonstrated for us in several pictures in the Scriptures. When God originally placed our first parents in the garden, He commanded saying: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). I truly believe God says what He means and means what He says. "He is faithful that promised." Here He promised death "in the day" of disobedience. He meant it, I am sure.

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Mr. Sauerwein was graduated in 1926 from Wheaton College, and in 1929 from Dallas Theological Seminary. He is chairman of the directors committee of the South American Indian Mission and pastor of Central Presbyterian Church, Huntington, Long Island.

Chapter three of Genesis tells of Adam and Eve's disobedience to this command of God. In chapter five, I read that "the days that Adam lived were nine hundred and thirty years: and he died." First, God said, "In the day that thou eatest thereof thou shalt surely die." Then man ate thereof. Now I read that this same man lived 930 years. Is there some mistake? Did God overlook the consequences He placed upon disobedience to His command? No! God had not forgotten; nor had He overlooked. But He provided a substitute which actually died in Adam and Eve's place. "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them" (Gen. 3:21). These words reveal how God Himself supplied and sacrificed lambs, no doubt, in place of man. Thus the innocent lamb died and the guilty man lived. God accepted the lamb to die in Adam's place and for his stead.

Another such illustration is in the beautiful story of Abraham and Isaac as the two journeyed to Moriah together, to sacrifice in obedience to God. Their conversation is most revealing. Isaac spoke, saying, "My father"; and Abraham answered, "Here am I, my son." Isaac continued, "Behold the fire and the wood: but where is the lamb for a burnt offering?" And Abraham said, My son, God will provide himself a lamb for a burnt offering" (Gen. 22:7, 8). And I read that "they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that . . . thou has not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son" (Gen. 22:9-13).

Isaac did not die; the ram died in his stead. But notice how the Spirit of God comments upon this. "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son" (Heb. 11:17). But actually Isaac was not offered up at all. Can you not see how God definitely accepted the ram, a substitute, in his place? Isaac lived because the substitute died upon the altar which was made for him.

God gave commandment in Egypt saying: "For I will pass through the land of Egypt this night, and will smite all the first born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord" (Exod. 12:12). We note this sentence of judgment was upon "all the first born in the land of Egypt." It did not exempt the first born of Israel as many of the previous judgments had. That black night, as the Lord carried out His sen-

(Continued on page 303)

# The Story of The Scofield Reference Bible

By DR. ARNO C. GAEBELEIN

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## Part IV—Remarkable Providential Leadings and the Beginning of a New Testimony

THE writer, attending the Point Chautauqua Conference, met there for the first time a man and his wife from New York. Francis Emory Fitch was the head of a printing establishment and the printer of the New York Stock Exchange lists. He was a member of the so-called Plymouth Brethren, a body of believers who probably have had as large a share in bearing testimony for the faith delivered unto the saints and also prophecy as any other body during the nineteenth century. Mr. Fitch knew Dr. Scofield. More than that, he had become the printer and publisher of the Bible Correspondence Course which Dr. Scofield had begun several years before, but which was then still uncompleted. During the fall of 1898 the Fitch Company started printing *Our Hope*, which the writer began to publish in 1894.

It was in September, just after my return from the Point Chautauqua meetings, that Mr. Fitch came to me with a proposition. For a number of years a gifted Bible teacher, Malachi Taylor, a Baptist preacher, had held noonday meetings for Bible study in the financial district of New York. They were held in a building known as Temple Court. Mr. Taylor had gone home a short time before, but the supporters of these noonday meetings felt that they should be continued. Different brethren were used as supplies. Among them was Dr. Arthur T. Pierson, who lived in Brooklyn; and Dr. Scofield also spoke there once. Mr.

Fitch came to the writer with the invitation to supply these noonday services regularly. I accepted the invitation. After our first meeting Mr. Fitch introduced the writer to certain brethren who supported the meetings. The first was a young real estate broker, Alwyn Ball, Jr., a member of the large and successful firm of Southack & Ball. It was the beginning of the skyscraper days and Mr. Ball had distinguished himself in some large transactions. Our first meeting resulted in a lifelong friendship. The next man I met was John T. Pirie, owner and New York representative of the Chicago department store, which still functions under the name of Carson, Pirie, Scott and Company. Another friendship was started. I had several years of blessing in these Temple Court meetings.

AS STATED BEFORE, on the invitation of Dr. Scofield, whom I met frequently, I preached in East Northfield, Mass., on April 19, 1900. Later in the same year we met in New York to talk over some important matters, which consisted mostly in reviewing the failure and discontinuance of the Niagara Bible Conference movement, and the great need in the beginning of another century, of keeping such a testimony alive, especially to bear witness to "that blessed hope." How it could be brought about was not clear to us, but we both prayed earnestly for divine guidance. Our friend at that meeting made a suggestion.

"Boston is within a short distance of East Northfield. What do you think of having several days' meetings there in

the beginning of next year (1901)? They certainly need a strong evangelical testimony. I believe if you write to the Park Street Congregational Church they will open their doors. You and I have many friends there. It would be a good starting point."

What Dr. Scofield suggested was done the same week. The lecture room of the prominent Boston church was secured. This church was once known as Brimstone Corner, because some of the pastors who ministered there did not hesitate to preach, as Jonathan Edwards did, hell and damnation. The date of our conference was February 12, 13, 14. We advertised this first Boston conference through *Our Hope* and in some of the Boston papers. Our new friends, Mr. and Mrs. Francis E. Fitch, Mr. and Mrs. Alwyn Ball, Jr., came from New York. Dr. Scofield arrived the same day from East Northfield, as did Evangelist John Carnie, who had a sweet and winning way in preaching the gospel. There was splendid attendance and, better still, great spiritual blessing. Dr. Scofield helped many by his excellent Bible expositions.

Before this Boston conference closed, it was decided to hold, in the same place, a monthly meeting for Bible study. These monthly meetings, with yearly conferences of several days, were continued for more than thirty-two years by the writer in the Park Street Church, with the exception of several years when they were held in other Boston churches. They were mightily used of God. Dr. Scofield was frequently a speaker in these monthly and yearly conferences.

IT WAS DURING THE FIRST CONFERENCE, in 1901, that Dr. Scofield, F. E. Fitch, Alwyn Ball, Jr., and the writer con-



F. C. Jennings, Evangelist John Carnie, Bible Teacher George L. Alrich, and Dr. A. C. Gaebelin. Seated: John T. Pirie of Carson, Pirie, Scott & Co., Chicago, and Dr. Scofield. The photo was taken at the first Sea Cliff Bible Conference in 1901, when Dr. Scofield first mentioned the plan of the Reference Bible.



versed about perpetuating the testimony of the extinct Niagara Conference in a new summer Bible conference. We all agreed with Dr. Scofield that plans should be made at once. The list of subscribers to *The Truth*, many of whom supported the Niagara Conference, had been handed to the writer by Dr. Brookes before his home call, in order to help *Our Hope*, and Dr. Scofield thought that not a few of the attendants of Niagara could be interested in a new movement. Dr. Scofield also revealed then the chief reason why the Niagara Conference had been broken up. It was the following.

In the interpretation of prophecy, the teachers of the conference closely adhered to an important distinction taught in the Bible. They distinguished between the coming of the Lord *for* His saints and the coming of the Lord *with* His saints. They taught that the present age would end with the Great Tribulation, but that the true Church would not have a share in that judgment period, but the Lord would gather His redeemed ones to Himself before the beginning of the Great Tribulation. Toward the end of the Niagara meetings several of the teachers, influenced by one man, who was considered an outstanding biblical and ecclesiastical scholar (as he undoubtedly was), began to abandon this distinction and branded it a mere invention. One of them went so far as to say that the teaching that the Lord would remove His true Church before the predicted Great Tribulation judgment, and that so far as His coming for His saints is concerned that it might occur at any moment, originated in the days of Edward Irving and his spurious gift of tongues' revival. And so the blessed hope of the imminent coming of the Lord was more or less charged to the influence of subtle demons.

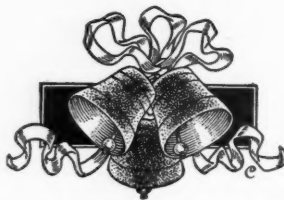
This outrageous charge produced a bitter spirit of controversy. Dr. James H. Brookes in his testimony, both oral and written, was the strongest advocate of the imminency of the coming of the Lord, and defended it loyally. But his voice was hushed and his able pen was no longer active. The results of this deplorable disunity soon came to the front. A few of the affected teachers did not want to commit themselves on either side of the question and decided to give the teaching on the return of the Lord a less prominent place. After a short time they became altogether silent. Others supported those who attacked the teachings for which Niagara had stood so firmly. But some continued to uphold the truth, among them Dr. C. I. Scofield. He had been too firmly established in it by his first teacher, Dr. James H. Brookes.

**A**BOUT THE TIME THE NIAGARA CONFERENCE was abandoned, when the two monthlies, *The Truth*, edited by Dr. Brookes, and *The Watchword*, by A. J. Gordon, were no longer published, because Brookes and Gordon were no longer here, a certain preacher, who was one of the bitter opponents of the imminent coming of the Lord, undertook to issue a new monthly. He called it *Watchword and Truth*. He continued in his attacks,

and one month he published a statement which shocked both Dr. Scofield and the writer. It was a claim that before Dr. Brookes and Dr. Gordon died, they had changed their minds and had come over to his side.

There was not a word of truth in it. Dr. Brookes, a short time before his death, had gone to Asheville, N.C., for his health. He was much troubled with shortness of breath and had to return to his home. A brother went with him. He told us that he sat up with Dr. Brookes the entire night, and that again and again his brother said, "Brother Garret, perhaps the Lord will come before I die, for it is written, 'We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye' (I Cor. 15:51, 52). Mrs. Brookes also bore witness that her beloved husband, right up to the time of his death, held unswerving faith in the imminent coming of the Lord. The same testimony was given by Mrs. Gordon, that her husband had never changed his attitude.

Encouraged by Dr. Scofield, the writer



challenged *Watchword and Truth* on these claims, and defended the testimony of Dr. Brookes and Dr. Gordon, demanding evidence that they had given up the imminent coming of the Lord. The result was that the good brother began to malign the writer, attacked his person and motive. Dr. Scofield then gave us advice.

"Do not answer him as far as personalities are concerned. Put it into the hands of the Lord. But I have written for you an editorial paragraph which I hope you will publish in the next issue of *Our Hope*. Do not mention my name." We quote this illuminating contribution of Dr. Scofield as it appeared in *Our Hope* (February, 1902):

"To the personal reference we shall, of course, make no reply. We cannot, however, in the interests of truth, allow the statement to stand that 'until the days of Edward Irving, who was excluded from the Presbyterian Church for heresy, no one ever heard of this 'coming for' and 'coming with His saints.'" As a matter of fact, Irving was excluded, not for heresy in doctrine, but for his views on church order. That, however, is a small matter.

"If the editor of *Watchword and Truth* will turn to Zechariah 14:4, 5, he will learn of a statement concerning the coming with which considerably antedates Edward Irving.

"And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye

shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah, king of Judah: and the Lord my God shall come, and all the saints with thee."

"And if, further, he will turn to I Thessalonians 4:15-18, he will find a revelation concerning the 'coming for His saints,' later indeed than Zechariah by six hundred years, but still about eighteen hundred years before Edward Irving.

"Furthermore, since *Watchword and Truth* claims to be the perpetuation of the two journals so long conducted by those men of fragrant memory, Dr. James H. Brookes and Dr. A. J. Gordon, if the present editor will turn to the writings of these two great exegeses, he will find abundant testimony that they, too, knew of the coming of the Lord for His saints and with His saints."

There was a most satisfactory result of this controversy. It added to the mailing lists of *Our Hope* hundreds of new subscribers, many of whom had followed the controversy in connection with the Niagara Conference.

**T**HEN CAME URGENT CALLS TO DR. SCOFIELD and the writer to start somewhere in the East a new Bible study center, to perpetuate the testimony which had been silenced. In our correspondence with Dr. Scofield this need was constantly emphasized. Our desire was shared by Francis E. Fitch and Alwyn Ball, Jr.; John T. Pirie heard of it also. Mr. Pirie owned a summer estate in Sea Cliff, L. I. It is a beautiful spot located on Hempstead Harbor, on the north shore of the island. Mr. Pirie also was the owner of a small park in the center of the village of Sea Cliff. Then came his gracious invitation, "Come to Sea Cliff and use this park for a summer Bible conference."

After consulting the different brethren and friends, all agreed to inaugurate during the summer of 1901 a gathering to be known as the Sea Cliff Bible Conference. Mr. Pirie did more than give us a fine, centrally located meeting place. He provided a large tent seating some six hundred. It had a substantial wooden floor and was electrically lighted. And so, after prayer and much deliberation, a call was sent out for the first Sea Cliff Bible Conference, July 23 to July 29, 1901. We were favored with excellent weather. The attendance was surprisingly large. The registry showed that Christian friends had come from New York, New Jersey, Massachusetts, Rhode Island, Maryland, Pennsylvania, Missouri, Illinois, Texas, and the province of Ontario.

The teachers, besides Dr. Scofield and the writer, were F. C. Jennings; George L. Alrich, who at that time was pastor of the Reformed Episcopal Church in Scranton, Pa.; John James, a very able constructive Bible teacher; and Evangelist Carnie.

Dr. Scofield gave four masterly addresses on "Where Faith Sees Christ." These have been published in many edi-



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tions in an attractive booklet, and still bring blessing to all who read them. Mr. Jennings, another able teacher of the Word of God, delivered four most helpful addresses on Romans. George L. Alrich spoke on the Holy Spirit, and the writer's lectures were devoted to prophecy. These were outline studies of Amos and Habakkuk; Romans 11; and two addresses on the return of our Lord. Equally helpful were the messages of John James and John C. Carnie.

From start to finish this first conference was swept by waves of blessing. The mighty seal of God's presence and His approval rested upon every service. The aim of every speaker was to exalt the Lord Jesus Christ, and so the Holy Spirit, who is here on earth to glorify Christ, manifested His power. The testimony of all who were present was, "It was good for us to be here." All the addresses and Bible studies were stenographically reported, and were later published in a special edition of about a hundred pages in the September (1901) issue of *Our Hope*, printed in an edition of 15,000 copies. Mr. Fitch paid almost the entire bill. As to the finances of the conference, not much was said in public, nor were appeals made. Only two offerings were taken, which amounted to approximately \$1,200. Needless to say, our friend, Dr. Scofield was more than elated over this remarkable conference. More than once he said that it was by far the best conference he had attended anywhere.

ONE NIGHT, ABOUT THE MIDDLE OF THAT WEEK, Dr. Scofield suggested, after the evening service, that we take a stroll along the shore. It was a beautiful night. Our walk along the shore of the sound lasted until midnight. For the first time he mentioned the plan of producing a Reference Bible, and outlined the method he had in mind. He said he had thought of it for many years and had spoken to others about it, but had not received much encouragement. The scheme came to him in the early days of his ministry in Dallas, and later, during the balmy days of the Niagara Conferences he had submitted his desire to a number of brethren, who all approved of it, but nothing came of it. He expressed the hope that the new beginning and this new testimony in Sea Cliff might open the way to bring about the publication of such a Bible with references and copious footnotes.

One difficulty in his mind seemed to be the financial side of things. Like most Bible teachers, he was dependent for support on the ministry rendered. He could not do the work as editor of such an undertaking and also travel about to teach in Bible conferences. If he began the work on the Reference Bible he would need some financial backing which would enable him to devote the greater part of his time to that object. The writer then offered to speak at once about this difficulty to a number of brethren and sound them out on this matter.

Dr. Scofield was a man of prayer and frequently used the phrase, "We must pray about it." And so he said, "Let us join together in prayer, asking the Lord's



Ansel Adams Photo

Nature's white garments for the New Year accentuate the glorious quiet of the Yosemite Valley.

guidance and help; if it is His will, it will now come to pass."

Then came the second Sea Cliff Bible Conference, held from July 29 to August 4, 1902. The attendance showed a fine increase, and there was another outpouring of spiritual blessing. W. W. Fereday, of Great Britain, a splendid Bible expositor, was heard in this conference. Two years later, at the fourth conference, the widely known teacher and author Walter Scott, of Bristol, England, gave a number of addresses. Dr. Scofield met him then for the first time.

Again Dr. Scofield and the writer took several walks and, as was to be expected, the chief topic of our conversation was the planned Reference Bible. Dr. Scofield expressed his positive opinion that the time for definite action had come, that after much prayer he had decided to start the work at once. He would resign his position in East Northfield, as he did, and return to Dallas, where he would be able to give more time to this undertaking. After a second walk along the shore of Long Island Sound he consented that the writer should speak to a number of brethren about the publication of the Reference Bible and sound them out as to their support.

OUR FRIEND ALWYN BALL, JR., was the first one approached. The many friends of this good brother, now with the Lord, will remember how enthusiastically he received anything which aimed at the exaltation of the Word of God, the Christ of God, and the gospel of Jesus Christ. He fairly bubbled over with joy, and fully endorsed the plan; and, better than that, Mr. Ball pledged a considerable sum of money to assist in the project. Then we mentioned the plan to John T. Pirie. He expressed his great delight, and without saying much, he did

what Mr. Ball had done to help financially. Others were informed of the plan, among them John B. Buss, of St. Louis, Mo., who also helped financially.

Finally, the writer spoke to Francis E. Fitch, of New York. The reader will remember that Mr. Fitch acted as the publisher of the Scofield Bible Correspondence Course, a most excellent course of Bible instruction now published by the Correspondence School of the Moody Bible Institute. While the publication of the course was going on Mr. Fitch experienced considerable difficulty with our friend Dr. Scofield, in furnishing the needed material on time, which made it very unpleasant for Mr. Fitch, as the subscribers to the course thought the fault was his own. Some charged the delay from the side of Dr. Scofield to procrastination, but the writer thinks it was the kind spirit of our friend which was responsible. It was hard for him to refuse the many appeals which came to him to preach and to teach. He accepted too many calls, hence the completion of the correspondence course was repeatedly delayed. Said Mr. Fitch, "I know he can never finish such a work." I told Dr. Scofield what Mr. Fitch had said, and he cheerfully acknowledged his fault. After our assuring Mr. Fitch that Dr. Scofield would stick to the task before him, Mr. Fitch likewise fell in line with the other brethren, heartily endorsing the proposed Bible.

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The word of instruction and the rod of correction may be of great service to us, in concert and concurrence with each other, the word to explain the rod and the rod to enforce the word: both together give wisdom.—*Matthew Henry.*

Real obedience to God involves and implies supreme regard for His authority.—*Charles G. Finney.*

*After attending church one Sunday morning, George Washington wrote home to Martha that he had heard a Rev. Mr. Pond give a "very lame discourse"—evidently the preacher did not win Mr. Washington.*

# The Kind of Preaching That WINS!

By REV. ROBERT D. CULVER

sermon proceeded, he decided to give what copper he had in his pocket. Finally, after the last stroke of Whitefield's oratory, the baskets were passed and thrifty Ben poured in all he had with him, copper, silver, and gold. Whitefield won Franklin, pocketbook and all.

There are four characteristics of preaching without which no preacher can hope to win and with which no preaching can fail to win.

**T**HE KIND OF PREACHING THAT WINS must first of all find its source in the Word of God.

We may be sure we are treading on safe ground here, for we know that only as the words of the preacher find their source in God's Word, can we be assured of their truth. The purpose of any court is to determine truth in a given case. Proud Pilate once asked, "What is truth?" Sincere or not, he asked the question the ages have longed to hear answered. Had he been listening a few hours before, as the Son of God prayed to His Father, he might have heard the answer. There our Lord answered forever the question. "Thy word is truth" (John 17:17).

Our Lord has set the example in absolute dependence on the Word of God as the only source of His preaching. There are those who claim the honor of the name preacher that haven't learned this first principle. These show more independence than the only human expression of truth Himself. He told His listeners, "The word which ye hear is not mine, but the Father's which sent me."

No single word of the New Testament writers can be found which does not find its source either in the revealed or written Word of God. The age of revelation is past. Therefore our source must be the written Word of God. Paul recognized this, and demanded it, as we see in his instruction to the young preacher Timothy. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word" (II Tim. 4:1, 2).

There can be no deviation from that principle. Current events may seem momentous; social evils pressing, but preach

Mr. Culver is a native of the state of Washington, being reared in Yakima County on a ranch. Before completing his seminary training he was called to the pastorate of his home church in Harrah, Wash., which he served for two years. After graduating from Grace Theological Seminary in May, 1942, he became the pastor of Grace Brethren Church, Fremont, Ohio.

the Word! Personal experience may be helpful, but only useful to illustrate the Word. Good books may be attractive, but only the Word can supply that which will make preaching the kind that wins.

**T**HE KIND OF PREACHING THAT WINS has the Holy Spirit of God as its power. This is true both as to proclamation and as to application.

David the psalmist realized that he had to have the support of the Spirit if he was to teach others. By neglecting the Spirit's power and refusing His leading, he, the king, leader, and prophet of God to Israel, had fallen by way of murder and adultery to a place where he could teach no one. He became an example for all time of the depths to which a good man can fall. Psalm 51 is his great prayer of repentance. Notice in verses 12 and 13 how he connects the upholding power of the Spirit with effectiveness in the teaching of others. "Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." It is doubtful if a soul was ever won to Christ except the messenger was empowered in the proclamation of the message by the Holy Spirit.

Certainly there have been few men who have demonstrated "the kind of preaching that wins" more than the apostle Paul. Yet in recounting his methods to the Corinthians he said, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God" (I Cor. 2:4, 5).

It is therefore imperative that every preacher of the gospel must rely entirely upon the Spirit of God for the motive power of his preaching. The experi-

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**I**T is not insignificant that Christianity alone, of all the religions of the world, gives the preaching of its distinctive message a prominent place in its program.

Dr. John Broadus says, "Preaching is characteristic of Christianity. No false religion has ever provided for the regular and frequent assembling of masses of men, to hear religious instruction and exhortation."

Count the men whose names are on the record of Church history as great leaders of the Church and propagators of the faith—Paul, Savonarola, Luther, Wesley, Moody—all of them were great preachers. It is true, almost without exception, that great revivals of Christianity are always preceded and accompanied by great revivals in the art and effectiveness of preaching. On the other hand, inspect that section of the Church which is on the spiritual decline, where souls are not being saved, where Christianity seems to have lost its heart and soul, and you will find preaching given almost no time, the preacher crowded out the back door with his pulpit, with a priest and an altar the cynosure in their stead.

**O**UR TOPIC IS "THE KIND OF PREACHING THAT WINS." The presence of the word "kind" suggests that all preaching is not equally effective. During the Revolutionary War campaigns, George Washington attended a small town church one Sunday morning. He wrote home to Martha in the afternoon that he had heard a Rev. Mr. Pond give a "very lame discourse"—evidently the preacher didn't win Mr. Washington. It was only a few years before, that equally discerning Ben Franklin happened in on one of George Whitefield's sermons. He tells that at the first, he was determined to put nothing in the collection, as he had heard that the preacher was "out for the money" anyway. Then, says he, as the

# The Pastor's Wife

By Margaret Eavey Stewart



Mrs. Stewart writes from rich experience as a pastor's wife and assistant to her husband in the evangelistic field. She is now associate teacher of a Bible class of 200 in her home city, as well as a frequent speaker at women's clubs.

As a rule, very little is said concerning the pastor's wife, and yet she is often the focal point of any successful pastorate.

It has been said that any church having had the same minister for more than four years will begin to portray the pastor. His strong characteristics will characterize the strength of the church, and equally true it is that his weak characteristics will be found to be the weakness of the flock which he shepherds. I would like to go a step farther and say that the pastor's wife is the axis upon which the whole structure revolves. Her influence can make or break the one who is her husband and the pastor of the church, for success or failure in the field of labor to which God has called them.

In no other field of service is the choice of a mate of such vital importance. They must look to the Lord for explicit and definite leading if a successful and happy union is to be assured, for in the pastorate they face a peculiar situation.

Perhaps the most astonishing is that here, husband and wife are a unit in their work. They must work together, hand in hand. Home duties must never interfere with the endless calls that must be made. A headache can never be the excuse that keeps from services or from the many and varied avenues of usefulness.

The pastor and his wife must, of necessity, find all the cravings of the social instinct which are common to man answered in the pact of friendship which binds them together, for they can have no personal or close friends among their congregation. The whole flock must be shepherded, not just a chosen few. "Pastor of all the people" must be the motto if success in the Lord's work is to follow.

The pastor and his wife must be able to talk over matters pertaining to their work, together, to pray about them, and arising from their knees leave their trials, discouragements and difficulties with the Lord—and never take them outside to be aired with others. They are matters between God and His servants who are one in purpose.

Perhaps one of the most difficult situations in which the pastor and his wife

find themselves is the entire lack of privacy in matters concerning their family. They are the most discussed persons of the whole community. Everyone knows them, and their every move is registered and considered for approval or disapproval by all.

These things are all just a part of the dozens of situations that are constantly looming up in the lives of God's servants, to defeat or bring success in the field to which He has called.

The pastor's wife has the biggest and hardest job to fill that God has given, and to her will come the biggest reward He has to give—His "well done."

In Proverbs 31:10 the question is raised, "Who can find a virtuous woman? for her price is far above rubies." Then from verses 11 to 31 the writer describes this virtuous woman. Let me summarize this passage.

(1) In her home activities she is a diligent, willing worker; thrifty, not lazy, a good manager; sensible in bodily exertion; knows how to do things; plans for future needs; is well dressed; does her work well. (2) In character she is strong, honest, wise, kind, thoughtful of and busy for others. (3) Her reward is her children's and husband's love, respect and praise.

All that is said of the virtuous woman must be true of the pastor's wife—and more. For instead of one field of labor, she has two fields to cultivate—not only the home field but the church field. If the old saying is true that "woman's work is never done," it is doubly true of the pastor's wife. She must be "a diligent, willing worker, thrifty and not lazy," for time has a way of just going on, whether everything gets done or not, and unless one is very careful in the planning and budgeting of time, it is gone and the work is undone.

She must—for need drives her to it—be a good manager. It's a well known fact that Christian work is the poorest paid of all the professions. If a man ever has a desire to get rich let him choose some other field of service, for there are no rich Christian workers. I think statistics tell us that the average

wage for ministers is less than \$100 a month, and remember that for the most part this is the price paid for two workers, the pastor and the pastor's wife.

The pastor's wife must be well dressed and so must her family, for are they not leaders in the community? I do not mean expensively dressed, but well dressed, neat, clean and in good taste. There is nothing that so reveals the inside condition of mankind as the outside. I had a wise mother, and I can remember her saying to me as a child, time and time again, "My dear, your dresser drawers are in a very untidy condition. Do you not know that very often untidy dresser drawers mean that you have an untidy heart before God? Perhaps it would be well to tidy both drawers and heart." Since I've grown to maturity I know what she meant. Wherever the Lord Jesus goes, He cleans the way.

THESE THINGS COULD BE SAID of womankind in general, but there are things which can be said of only the pastor's wife.

What is the pastor's wife's particular sphere of activity in her church work? That varies with the personality and ability which God has given to her. A general answer to that question might be, the desire and faith to fill any capacity in which a need arises. Did I say desire and faith? Yes, I did, for I have seen demonstrated over and over again the truth that God will take a clean, consecrated vessel without a noticeable trace of





*For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.—Isaiah 55:10, 11.*

ability, to fill a need, and will give the necessary wisdom and tact that the need requires. Does He not promise to fulfill every need? And He will—if you will ask Him and trust Him to do so. It's only a step at a time—you taking the step and God placing the foot in the step.

This warning I feel is necessary. God does not want the pastor's wife to do everything in the church. Sometimes it is the training of some one in the church to do the work, rather than doing it yourself, which is far better and much harder. But if this is done, you have trained a worker that will stay in that particular place and the church has been greatly benefited, and you are free then to put your labors in another weak spot. Thus the whole work is benefited by your efforts.

How do you know what to do? Ask the Lord! He will show you with unfailing clarity, if you are but a willing, cleansed vessel.

In filling this place the pastor's wife will find that she has many things to do which are hard and which as a free individual she doesn't want to do—but must. On the other hand, her capacity as the pastor's wife will bring her some of the sweetest experiences which life has to offer, and the latter far outweigh the former.

**I**N EVERY CONGREGATION THERE ARE CERTAIN kinds of folks that get on your nerves terribly, and unless you do something about it you'll find yourself avoiding them. There are the "disgruntles." Have you ever met them? Everything's wrong. The room was too hot or too cold. Why don't you see that the janitor keeps it at a fixed temperature? Or, why does your husband wear that red tie when a dark tie would be much more becoming to the clergy? Or, I just can't stand his voice—sounds like he has a clothespin on his nose, and on, on, on, finding fault with everything and everybody until one wonders why the Lord permits such a topsy turvy condition to go on when He could so easily appoint Mr. Disgruntled a committee of one—no other needed—to right it all.

Second, there is the dyspeptic, who enjoys poor health and enjoys telling you about it. Third, the gossipers, who are always causing trouble by adding a line to this story or that to give it more character in the telling, and not really caring for the truth at all. And fourth, the troublemakers, with whom no one can get along.

Early in our ministry my husband and I felt we had to do something about these non-beautiful folks, and we decided to

catalogue them all in one unit and say, "Here are those to be pitied and not censured." I know it was not nice of us, but truly I think to this day that this is the fitting place to put all such folks!

**S**ET OVER AGAINST THESE HARD LORS for the pastor's wife are the literally hundreds of precious experiences and kindly acts that engulf her—the sweet fellowship with godly saints who love the pastor and his wife and tell them so again and again; the kindly acts that say in voice without words, we love you.

What untold joy it is to see a babe in Christ born; then watch that babe grow and develop in its Christian life. There's no love like the love for your children in the Lord.

Then the pastor's wife has untold opportunities. As she grows older there are opportunities in travel, and usually on the Lord's tickets with someone else paying the bill. Calls for service take her into many places—some good, some bad. Sometimes she sleeps at night on a hard bed, but in the daytime she can enjoy the beauties of nature while she ministers in out-of-the-way places. As she goes, she will meet only the finest of people, for Christians are the finest folks, and some of the wealthiest, as well as some of the poorest, for God's own dear children are from both classes.

The pastor's wife must be a consecrated Christian, for sham is so quickly discovered and she will fool no one but herself with this deceit. She must be a consecrated Christian because she cannot lead another closer to Christ than she is, nor into experiences in Christ which she herself does not know. Paul says twice in Philipians—I'm paraphrasing—do what I do; go where I go; talk as I talk (Phil. 3:17; 4:9).

To me this is a challenge which must be picked up and carried. There is a price to be paid for leadership—the price of being the example set before the flock. There are things I cannot and do not do. There are places I cannot and do not go. There are things I cannot and do not say. But it is all so worth while. When that final day of reward has come, you will think little of what you gave up to be a true pastor's wife, and only the joy of the Lord will fill your heart.

There is one "must" for the pastor's wife which seems to be most difficult. She *must* have a daily quiet time; that time in which she withdraws from everyone and communes alone with her Lord. No matter how difficult it is to find, that time must be found. The days are full and the evenings are full. In the early morning she is too tired to get up early for that time of communion, and so often the devil smiles a satisfied smile, for he knows her weakness and shortcomings which will not be strengthened that day because the time of strengthening was slept through!

Don't, don't do it. Let something else go if you must, but keep that time with the Lord a sacred tryst, and you will be amazed how easily the difficulties straighten out and the problems are solved when He goes before you.

(Continued on page 291)





By Rev. Charles T. Cook

Editor of *The Christian*, London, England

★  
FOURTH CALL  
★

### ULSTER'S WELCOME TO UNITED STATES' TROOPS

THE location of American naval and military units in Northern Ireland is a happy arrangement for more reasons than one. Evangelical believers, in particular, rejoice that Ulster is privileged to act as host to thousands of the representatives of a country to which it is bound by the closest personal and sentimental ties. No other part of the British Isles is more renowned for the sturdy Protestantism of its people than Northern Ireland. It was here that the flame of the Great Revival of 1859 burned most brightly. In more recent times Belfast, Londonderry, and other towns of the six counties, have been the scene of some of the most successful evangelistic campaigns ever held by British and American evangelists. That the boys in khaki from the other side should come into this environment is all to the good.

Letters and other communications reaching me from Irish friends reveal, as I fully expected, that the churches are taking a lively interest in all that concerns the spiritual and material well-being of their American guests. For example, the city of Belfast Y.M.C.A., a live organization, is planning gospel services for the winter season designed to make a special appeal to men of the United States Army. An American chaplain was announced as the speaker, and the singing is being led by an American male choir. Other members of the U.S. forces are co-operating. The Y.M.C.A. is also providing sleeping accommodation in the city every week for about five hundred men on leave, and its canteen is very well patronized.

The Presbyterian Church of Ireland has circularized all ministers and presbyteries regarding ways and means of helping U.S. soldiers, and conferences are being held with their chaplains. Many congregations have provided canteens and are offering other amenities, while numerous private homes are being thrown open for our boys.

Last winter special gatherings for servicemen and women of the British forces were arranged every Sunday evening in Belfast's most famous church hall, about eight hundred attending. This year the services are being resumed, and it is

hoped that Americans will come in similar numbers. Efforts of a like character are being undertaken by the (Episcopal) Church of Ireland, and by the Methodist and Baptist Churches.

We must not fail to mention a very successful Sunday evening service held by the Plymouth Brethren in the heart of the city, to which, we understand, about a hundred of your soldiers have been attracted, on an average, largely through personal invitations by workers who have gone out into the streets. This service is followed by a social gathering.

In the famous city of Londonderry a united gospel service has been organized on Sunday evenings by the local Christian Workers' Union. It has the support of all the churches, and here again, a social hour enables happy personal contacts to be made, with results which we may hope will be seen in eternity.

In Northern Ireland, as well as in Great Britain, United States commanding officers and chaplains are giving great encouragement to the agents of the Army Scripture Readers' and Soldiers' and Airmen's Christian Association. From various quarters I hear that most encouraging work is being done among colored troops in Britain and in Northern Ireland.

The aforementioned efforts represent, for the most part, only a beginning in co-operative service for Christ, from which we expect still greater things in the immediate future. A remarkable comradeship between our two nations is being created on the battlefield. For this we thank God, for the future of the world depends, in large measure, upon its continuance. But of how much greater import is the drawing together of the evangelicals of Britain and America in prayer and fellowship in these momentous days! Our armies are a valuable link in the expression of that unity.



### THINGS TO KEEP IN MIND

The value of—

A clock is in its reputation for accuracy.

A wrench is in its ability to adjust a problem.

A car is in its ability to perform well on the upgrade.

A stamp is in its ability to stick to the end of the journey.

A pair of scissors is in its ability to co-operate.

A tack is in its head that will not let it go too far.

A man is in his ability to combine all these virtues.—*Selected.*

I turn to the Cross, and I see there a love which comes from the depths of His own infinite being, who loves because He must, and who must because He is God. I turn to the Cross, and I see there manifested a love which sighs for recognition, which desires nothing of me but the repayment of my poor affection, and longs to see its own likeness in me.

—Alexander McLaren.

## Golden Nuggets for Bible Students

By KENNETH S. WUEST

### THE FULLNESS OF THE SPIRIT

The purpose of this study is to find out what "filled" and "full" mean when used in the expressions, "filled with the Spirit," and "full of the Spirit." The word *πληρῆμι* (*pimplēmi*) is translated "filled" in Luke 1:15, "filled with the Holy Ghost." The same word is used in Luke 5:26, "filled with the Spirit" (Eph. 5:18), is used about its use here: "What wholly takes possession of the mind, is said to fill it." The word *πληρῶς* (*plērōs*), used in "Be filled with the Spirit" (Eph. 5:18), is used also in "Sorrow hath filled your heart" (John 16:6). Thayer says of its usage here: "to pervade, take possession of." *πλήρης* (*plērēs*), used in "full of the Holy Ghost" (Luke 4:1), is used also in "full of faith" (Acts 6:5). Thayer says of its use here: "thoroughly permeated Stephen in the sense that it possessed or controlled him." Thus, the three Greek words translated "full" or "filled" all refer here not to a substance filling an empty receptacle, but to a Person controlling another person.

The expression "filled with the Spirit" is the translation of either one of two different constructions in the Greek. In one construction we have the subjective genitive where the noun "Spirit" is in the genitive case and the word "filled" is the noun of action, the word "Spirit" standing in the same relationship to the word "filled" as the subject of the verb does to the verb. The "Spirit" produces the action in the word "filled." That is, the Christian is filled-with the Spirit in the sense that the Spirit is the One who controls the believer. The other construction is where the verb "be filled" is in the imperative mood, and the word "Spirit" is in the instrumental case, which latter case designates the person or thing by means of which the action in the verb is performed. Thus, the Christian is filled by means of the Spirit in the sense that he is controlled by the Spirit.

We must not think of the Spirit filling our hearts as a bushel of oats fills an empty basket. The Holy Spirit is not a substance to fill an empty receptacle, but a Person to control another person. The heart is not a receptacle to be emptied so that a substance can fill it, but is a symbol used to refer to the will, the emotions, and the reason, all of which are to be controlled by the Spirit. Therefore, when we speak of a Christian filled with the Holy Spirit, we are referring to a believer who is definitely subjected to the control of the Holy Spirit. The secret of being controlled by the Spirit is in a desire for that control and a trust in the Lord Jesus for that control of the Spirit over one's life (John 7:37, 38).



6,419 COPIES OF MOODY MONTHLY ARE BEING PLACED IN SERVICE READING ROOMS

#### FROM THE HOME FRONT

Dear Mr. Editor:

Our block recently perfected its organization for civilian defense. My wife and I were thrilled by the willing and neighborly spirit in which the folks accepted their appointments and responsibilities.

We appreciated the comprehensive setup for the preservation of physical life and property, but eternal life needs were not acknowledged—like a three-legged stool with one leg missing.

God said, "Except the Lord keep the city, the watchman waketh but in vain"

Only one man was calm and undisturbed. His name was Frank. He just sang and smiled and read his Gideon Testament.

"I knew that Frank would be that way, because he was always the bravest man in my company. He was always the first one to volunteer for a hard job. I have had Frank in my outfit for nearly a year now, and I have never known him to flinch in any tough spot. He is the bravest man I have ever met. You could shoot Frank full of holes, and he wouldn't budge an inch. He isn't afraid of a thing.

"Frank is a real Christian. Why, he has Christ living right inside of him. He is worth more in my outfit than a hundred men. I am weak compared to Frank. I am a coward compared to Frank. He is the bravest man in northern Ireland today. He just knows that Christ will help him fight any battle, and I believe him."

As Americans, let us thank God for a man like Frank, who is a graduate of Moody Bible Institute, and for the testimony of his Top Sergeant John.

John doesn't know Christ as Frank does. Let us pray that he may come to know Frank's Christ, and that many thousands of soldiers and sailors who read the Gideon Testament may come to be as brave as Frank through their acceptance of our Christ as their Saviour.

these people are not as great as those of the boys who have gone into the service from your homes—our homes and the homes of our friends. These boys are undergoing the greatest spiritual and emotional adjustment that can come to them, and it is at this period particularly that they need the guidance of a Navy chaplain. This is a great responsibility which cannot be put aside. The one big message of the Church is sacrifice, but it should not be a true sacrifice on the part of any clergyman to accept a call like this where there is so much that can be done and the need is so great.

"The chaplain must be a man of exceptional ability. He must be a good preacher, possess tact and patience, and have those characteristics we think of as residing in a diplomat. Because of the various responsibilities which may be his, it is imperative that his education be sound; that he exemplify in its broadest aspects the spirit of tolerance and Christian charity; that he possess a keen interest in youth and the religious welfare of young men.

"Ordained ministers of recognized faiths are given commissions in the Navy beginning with the rank of lieutenant, junior grade. Higher ranks are given to older men. Salaries begin at \$2,000, plus allowances.

"Age limits for chaplains have been increased to fifty years, or even more in cases of ministers with previous naval experience. Personal inquiries may be made, or letters addressed, to the main Midwest office of Naval Officer Procurement, Board of Trade Building, Chicago, or to any of the following branches: 121

(Please turn to page 297)



(Ps. 127:1). We do well to pray, "Deliver me from mine enemies, O my God: defend me from them that rise up against me" (Ps. 59:1). The Bible says, "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles" (Ps. 34:17).

We call ourselves a Christian nation. Then let us remember, "If God be for us, who can be against us?" Can OCD succeed without recognizing the Almighty?

#### WHAT CHRIST CAN DO FOR A SOLDIER

As Told by a First Sergeant Returning from Northern Ireland

EN ROUTE from Boston to the New York State Gideon Convention and International Gideon Cabinet Meeting, Connecticut President E. H. Kauffman met First Sergeant John —, who, with twenty-six non-commissioned officers, was returning from northern Ireland for officers' training in Oklahoma.

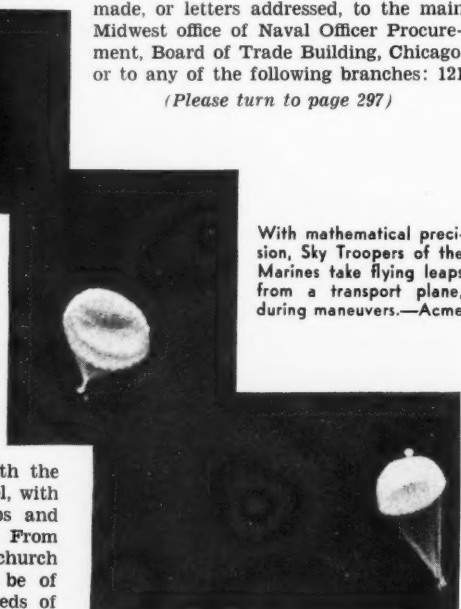
Sergeant John relates, "On the way to Ireland, as we sailed through enemy-infested waters, every man in my company was scared, and many of them prayed.

#### NAVAL CHAPLAINS

From time to time mention has been made of the work of Army chaplains, but we are indebted to Chaplain Robert D. Workman, who is Chief of Chaplains for the United States Navy, for the following information:

"The Navy needs chaplains. The growth of the Navy Chaplain Corps has not kept pace with the tremendous expansion of personnel, with the result that many Navy ships and stations are without chaplains. From this time on the great majority of church congregations left at home will be of the older ages. The spiritual needs of

With mathematical precision, Sky Troopers of the Marines take flying leaps from a transport plane, during maneuvers.—Acme



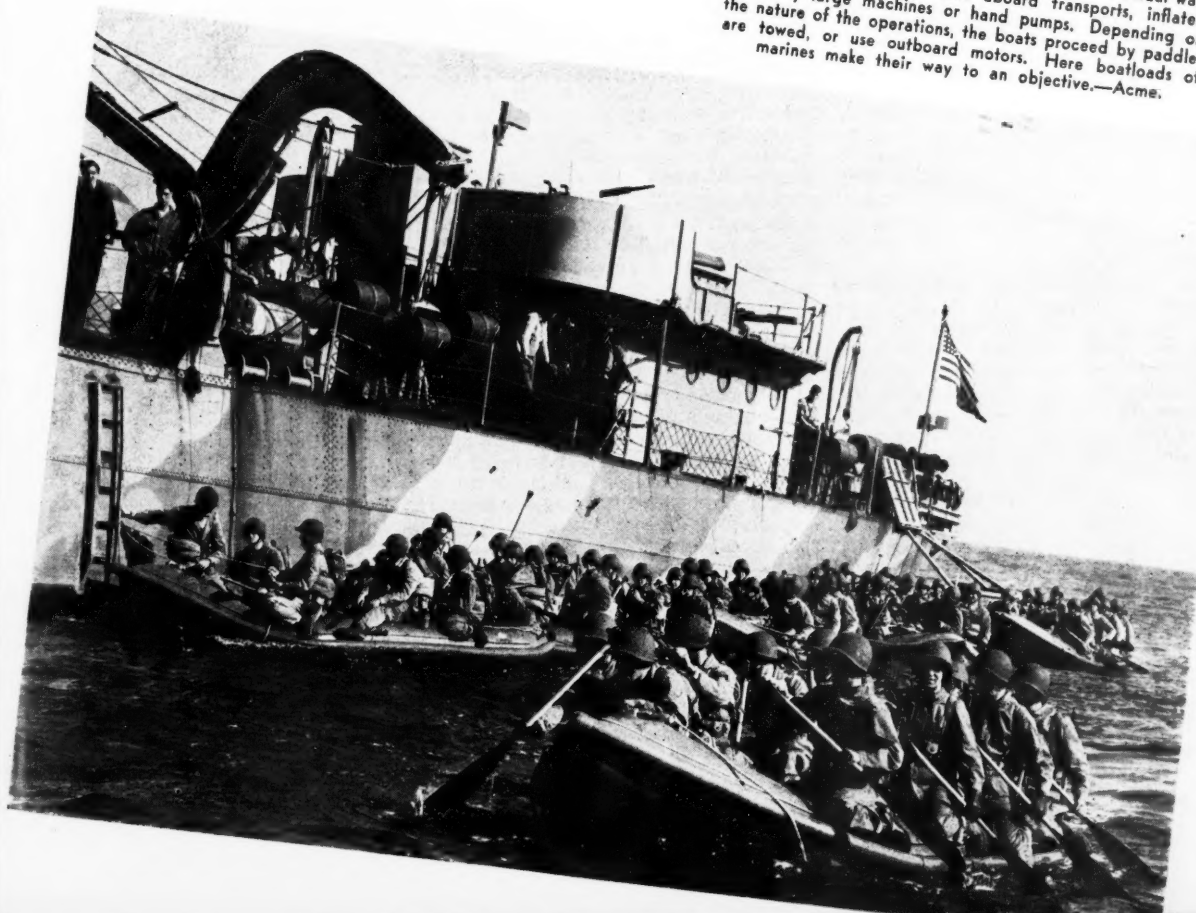


#### CLASSROOM FOR THE MARINES

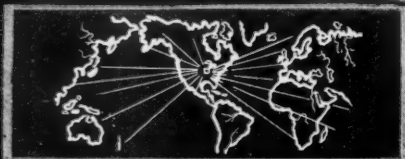
An instructor, employing maps and charts for illustration, explains an attack problem to young marine lieutenants at an open-air classroom. When the class is dismissed, the area will become a practice ground over which the problem will be worked.—Official U. S. Marine Corps Photo. Acme.

#### MARINES PRACTICE RUBBER BOAT LANDING

Rubber boat operations in the U. S. Marine Corps have reached the stage of highly technical and specialized warfare. Marines train for eventual use of boats in actual warfare. The boats are carried aboard transports, inflated either by large machines or hand pumps. Depending on the nature of the operations, the boats proceed by paddle, are towed, or use outboard motors. Here boatloads of marines make their way to an objective.—Acme.

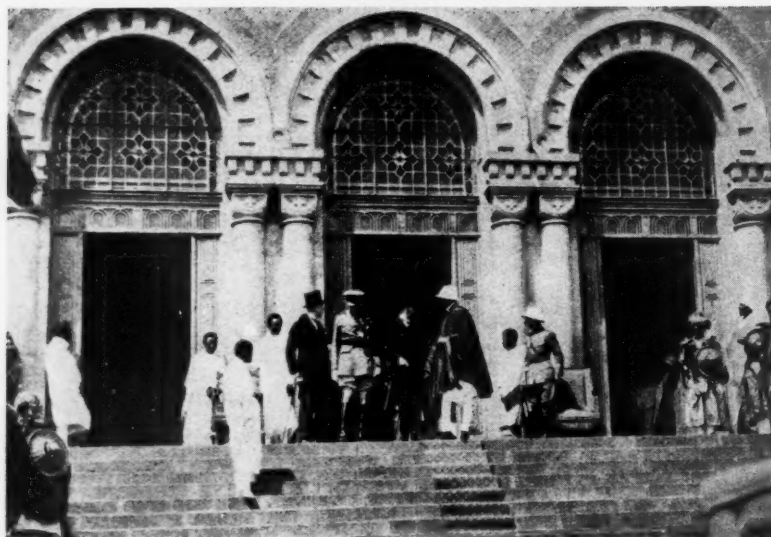






# Missionary Department

★ William H. Hockman



A scene at the entrance of St. George's Cathedral, Addis Ababa, photographed at the time of the coronation of Haile Selassie. The restoration of independence in Ethiopia seems symbolic of the better days in store for many other nations when once the dictators are crushed.

## ETHIOPIA TODAY

**S**IR Sidney Barton, British Minister at Addis Ababa at the time of the Italian conquest, has written an exceedingly valuable article for the *London Spectator*, from which we quote:

"For more than a year after the emperor of Ethiopia re-entered his capital of Addis Ababa on May 5, 1941, the absence of any postal service available to Ethiopians prevented any news reaching the outside world from native sources. The British Occupied Enemy Territory administration held sway, and a cloud born of the difficulty of harmonizing military necessity with political justice overshadowed the land. With the signing of the agreement between the British government and Ethiopia on January 31, 1942, the cloud began to lift, and with the appearance of the first number of the official *Gazette*, published in Amharic and English, on March 30, 1942, we catch a glimpse of the machinery of government at work in the free and independent state of Ethiopia, with its lawful ruler the Emperor Haile Selassie I, true to his coronation pledges, re-establishing his government, but eager to receive advice and financial assistance from the British government in the difficult task of reconstruction and reform.

### Framework of Reconstruction

"The *Gazette* contains in its first issues a number of proclamations which tell, in the usual formal official language, a striking story of the progress of reconstruction. The extra-territorial privi-

leges granted to British subjects in 1849 are abrogated; the British forces in East Africa are given powers to evacuate all Italian civilians from Ethiopia; various security measures are announced; the training of a police force is entrusted to British officers; a uniform tax on land is imposed in lieu of the old customary and inequitable levies in kind; nine cabinet ministers are appointed, including the Ethiopian delegate to the League of Nations.

"So much for the official framework of the restored Ethiopian state. But there is a good deal to be printed in warmer colors than that. To picture conditions in Ethiopia today, we must first sketch in the background, which is one of five years' occupation by the Italians, during which their whole endeavor was directed toward making the country part of a vast East African colony, settled by Italians and productive of good for the Italians alone. This deeper background merges into the clearer and closer outlines of six months of war devastation, ending with the complete break-up of the Italian system of government and its temporary replacement by British Occupied Enemy Territory administration.

"A system of magnificent new roads, which cost the Italian government over £20,000,000 sterling, will be the most flattering memorial of the Fascist imperium. They are, however, more than a memorial, for their existence means a complete reorientation of traditional Ethiopian policy.

## Memorials of the Fascist Rule

"The new roads mean not only that the administration of the outlying provinces and the maintenance of law and order on the frontiers are now much simplified and that the movement of trade is more rapid and free, but also that the ways are open to any power able to assemble armored and mechanized forces at the gates.

"The emperor therefore now finds himself with a number of material assets resulting from the events of the past five or six years, including industrial plants, such as boot factories, cotton mills, rope and hessian factories, motor assembly and repair shops, a certain amount of motor transport, several well-made airfields and a quantity of arms, mostly rifles; but also, on the other side of the ledger, the moral liability to insure that these industries do not remain idle but contribute their quota to the Allied war effort, that the agricultural areas suitable for cattle-raising and grain-growing, which for the most part were hardly touched by the Italian colonists, are rapidly developed in the same cause, and last, but not least, that his people are united again in confidence under his own leadership.

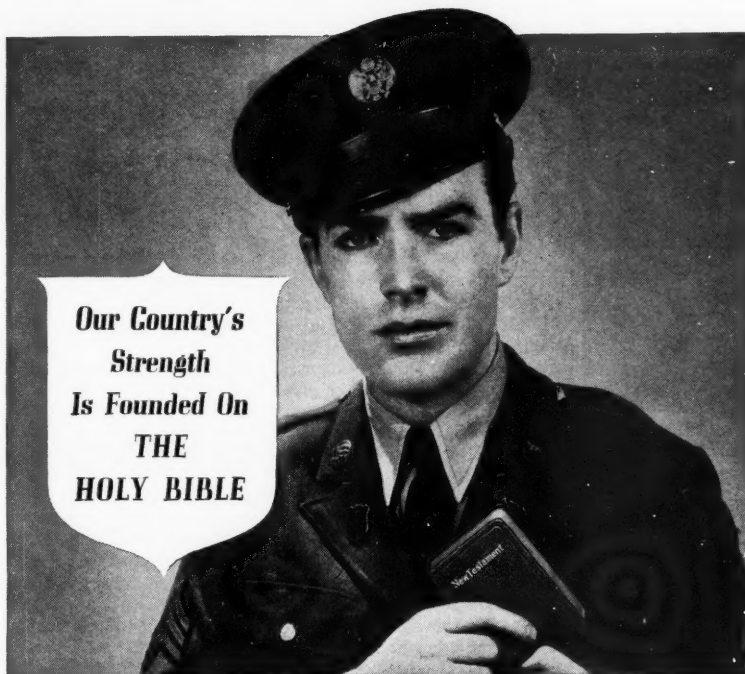
"The Italians meanwhile are by no means idle. Their propaganda is still active, and there are not a few Ethiopians who were happier in the days of the Italian empire as members of the comparatively well-paid, if unruly, banda groups, and who are now ready to spread it about that sooner or later the Italians will return, as they said they would, with the help of the Germans or Japanese and exact retribution from all those who have served their enemies. They have in fact caused trouble among some of the tribesmen, but that situation is now well in hand.

## The Emperor at the Center

"The Abyssinian scene is thus once again dominated by the figure of the emperor. He is a genuine reformer and a true patriot. He is a religious man and strives always to make his religion a practical day-to-day business. Like his people, he is courteous in his dealings with everyone, especially foreigners, and has a marked sense of humor which makes it easy for Englishmen to get on to common ground with him.

"The emperor's clemency is strongly reflected in the way in which Ethiopians generally have held their hand toward the defeated Italians during the months preceding their evacuation to prison or internment camps in British territory or their repatriation to Italy. This has been much commented upon by people who expected wholesale massacres. To those who remember the holocaust that followed the attempt on Marshall Gra-

# "THE ROCK OF OUR REPUBLIC"



**A** President\* of the United States once called the Holy Bible "The Rock of Our Republic." And so it is, especially today when men's and women's souls are tried by the fire of war.

In every war that America has fought, starting with the Mexican War in 1848, including World War I, and now again today, the American Bible Society has been and is now supplying Bibles, New Testaments and portions of the Scriptures to men in the Armed Forces wherever they may be.

This is a noble work and it **MUST GO ON!**

Why not buy an American Bible Society Annuity Agreement? These Agreements afford you the opportunity of giving—and receiving at the same time as high as 7 per cent on your money under a plan which has never failed to make prompt payments in over 100 years of the Society's activities. Gifts upon the Annuity basis have helped to make it possible to provide the Word of God to young men in the uniform of our country for nearly 100 years! Why not investigate this Plan for Christian giving at once! Send for the booklet "A Gift That Lives."

*\*President Andrew Jackson*

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## Reports from Russian Mission Fields

of the Russian Missionary Society, Inc., cover several pages of the December issue of "The Friend of Russians" which will be sent free to any address on request. Up-to-date testimonies to the great power of God's Word in European lands. Palestine-Asia, North and South America and Australia appear regularly. The magazine contains accurate, authentic and authoritative information concerning Russia and the Russians. The Russian Missionary Society conducts the oldest evangelical, social and orphanage ministry among the Russians. Numerically the greatest white race in the world—220 millions, including 6 million Children of Israel: over 1/3 of the Jews in the world—this is our field! The ministry in several hundred preaching stations in Poland has been re-established. Souls are saved daily. "Brethren, pray for us." The challenge is overwhelming.

Write to

**Rev. F. J. Miles, Intern'l Secretary**  
**Russian Missionary Society, Inc.**  
1844 W. Monroe St., Room 5, Chicago, Ill.  
In Canada: Rev. J. F. Holliday, B.A.,  
259 Aberdeen Ave., Hamilton, Ont.

## UNEVANGELIZED FIELDS MISSION *Pioneers for Christ*

Eighty missionaries aided by one hundred trained national workers evangelizing the

PAGAN TRIBES OF BELGIAN CONGO, CENTRAL AFRICA

New tribes recently entered, many baptized during 1942.

BRAZILIANS AND INDIANS OF NORTH BRAZIL, SOUTH AMERICA

Recent advance into State of Piaui, population one million souls.

PAPUAN HEADHUNTERS OF BRITISH NEW GUINEA

Indigenous church continues after safe evacuation of missionaries.

### "LIGHT AND LIFE"

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## Prophetic Developments

1942

Reviewing the Year—and  
Where From Here?

### Jan. 1943 "Prophecy Monthly"

... carries articles of intense interest. More on preservation of Noah's ark; Facing desperate days; The Evolutionist's horse throws him; Crowning proofs of Christianity; many faith-inspiring articles.

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ziani's life in February, 1937, and the way in which the Italians tried in the early days of their conquest to annihilate the Amhara race as a necessary preliminary to the peaceful settlement of the land by the surplus population of Italy, it would not have been surprising if fathers and brothers and sons had exacted revenge for the cruelties done to them and their families. But the emperor constantly reminded his people, by proclamations dropped from the air by British aircraft when first our assault on Italian East Africa began, and later by timely injunctions from the capital itself, that they must behave in a Christian manner toward their former oppressors and must not deal with them as they had been dealt by.

### Empress Takes a Leading Part

"In the realm of social endeavor, the empress still takes a leading part. Children's clinics and hospitals are again being organized and it is the emperor's intention that education, which he has always sponsored, shall be given the high place in his budget necessary to lay the foundations of liberal thought and of learning for its own sake in the next generation.

"Outwardly, Addis Ababa looks very much like the capital of 1935. Italians are no longer seen in the streets. The few new houses the Italians built are now occupied for the most part by British officers of the military mission and by British advisers and technicians who have been engaged by the Ethiopian government to help in the work that lies ahead. Even the bronze equestrian statue of the Emperor Menelik, which was unveiled with great ceremony during coronation week in 1930 and was removed to Italy, as it was thought, during the Fascist regime, has been unearthed from the rubbish heap near Addis Ababa in which it had in fact been dumped, and re-erected on its former site outside the Ethiopian Cathedral of St. George. It stands today as symbol of the restoration of Ethiopia's full independence."

### A CHINESE LIGHTHOUSE

The following excerpts from a letter written by the Honorable Ernest Yin, of China's Ministry of Finance, and published in *China's Millions*, will thrill the hearts of all of God's children. Mr. Yin is not only a leader in the national government, but also a zealous and humble servant of Jesus Christ, along with Generalissimo Chang Kai-shek and many others.

"Under the Lord's guidance, I take pleasure to tell you something of the Holy Light School and how it came to be. Between the year 1932-1933, while I was living in Kaifeng, Honan, I became acquainted with Rev. James Taylor, of the Free Methodist Mission, grandson of Rev. Hudson Taylor, founder of the China Inland Mission. He was one of the most godly men and faithful servants of our Lord that I have ever known. From him (who graduated from that school) I learned about the China Inland Mission school for missionaries' children in Chefoo. This wonderful ministry

among children moved me deeply, and I thought surely our Lord could do the same for Chinese children, especially for those whose parents are Christian. So during these ten years I have been praying unceasingly that if it be the Lord's will, a school of sound faith may be established.

### God Begins to Work

"On April 14, 1940, a dear brother and his wife and my wife and I put away a very small amount of money in the bank, just like the ten pounds sterling that Hudson Taylor put in the bank for the China Inland Mission, to see it increase. Shortly afterward more gifts were received. In October of 1940 a sum of \$16,000 was sent in by a Chinese brother. The same year in November I went to Hong Kong on business and, while I was reading the Bible and praying, the Lord spoke to me five times through His Word to take up the responsibility of the school in His time. In April, 1941, a check for \$75 U.S. currency was received for the school from a brother in America; and in November, 1941, the China Inland Mission at Chungking handed over a sum of \$205,000 from a sale of property in Kansu to the Chinese government for education. Rev. J. R. Sinton wrote to Minister Kung, suggesting that this sum be allocated for the Holy Light School. The government willingly handed over this sum accordingly. From these various instances we saw clearly the Lord's hand in guidance.

"At the same time members of the board of directors were chosen. We are glad that this school of God belongs to His children, so it is non-denominational and international. We, therefore, welcome Bishop Frank Houghton, Rev. James R. Graham, Jr., and Rev. Charles A. Roberts to serve on the board with six Chinese brothers. I was asked to take charge of the school, and it was decided that the opening will be this coming academical year (letter written on July 7, 1942).

### Sustained by Prayer

"I was much touched by the prayerful life of George Mueller and by what he accomplished for God. The governing principles of this school are similar to those of his orphanage. We are looking to God for workers, teachers, students, and servants. God has already given us some teachers. We are specially grateful to the Lord in leading the China Inland Mission to release Rev. Gordon Aldis and Miss Lily Snyder to assist in the school.

"I am glad to tell you that the authorities of our government, especially Dr. Kung, Minister of Finance, who was much interested in the school project and appreciated the generous gift from the China Inland Mission, also influenced the four national banks to contribute \$50,000 each, making a total of \$200,000 to equal that given by the mission." This

"The Chinese dollar has been tragically debased by the systematic program of the Japanese until at present it is worth only about six cents in U.S. money.

gift has been most acceptable, but what rejoices our hearts more is that it has been an evidence of sympathetic attitude

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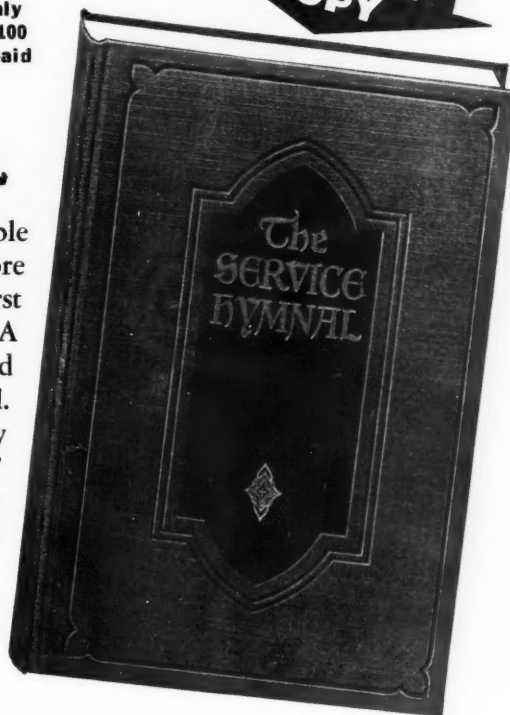
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### STARVATION AND PERSECUTION

is their portion. They are not allowed to voice their sorrow, not permitted to cry nor plead their cause. In their plight, they are doomed to strangling silence. The plight of the Jewish people touches compassionate hearts and is a challenge to us.

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is gripping the afflicted Jewry of Europe. Without the Bread of Life—the Gospel—souls are perishing.

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of our government toward Christianity. Not only was the gift granted, but given willingly, and in a spirit of wholehearted co-operation. We recognize in this that the previous opposition against Christian schools is being removed. Thanks be unto Him!"

## BLAZING TRAILS IN THE NORTHWEST MOUNTAINS

To the glory of God, and by His grace, our missionaries are rejoicing over another rich harvest. Again it has been demonstrated that the gospel of Christ can win responsiveness from people of all ages, for the ages of the many won this season range from young children to at least one adult of sixty-seven. Would you believe it, our workers, either through their own effort alone or by assistance in mountain pastorates, witnessed during the year the conversion of more than 100 precious souls!

On the human side these are the results of much patient personal evangelism, hard work in daily vacation Bible schools, adult Bible class teaching, public preaching of the Word, house-to-house visitation, and countless miles of travel in mountains and desert; added to which are the innumerable hours of intercessory prayer on behalf of both missionary and prayer helper.

From time to time we have had our attention directed to the needy area on the opposite side of the state, adjacent to the little mountain town of Salmon. This important trading center, with a great mountain range rimming the valley on the east, is nearly 100 miles from the nearest railroad, and one must cross the Bitterroot Mountains at an altitude of 7,000 feet in order to reach it. A more or less unbroken wilderness extends in several directions, yet possessing a sparse population of stock men, miners, etc., sufficient to justify our reaching out with the gospel.

Responding to what undoubtedly were divine leadings, the superintendent devoted the month of July in this area with a view to opening a district with Salmon as the center. The story of this venture, in which a team of horses and covered wagon were used, and in which two mountain ranges of 8,000 feet elevation were ascended, is a bit of missionary romance that should have more space for the telling.

Along with everybody else in America, the Northwest Mountain Mission is already experiencing the embarrassment of thin tires with no rubber available. Our eligibility is easily established, but there we stop short. Our panel truck, used by the Obergers, is already practically out of commission. The thin threads on the Kriner and Bradley cars are prompting speculation as to what the future holds. Of course, God is able to work miracles. Yet we may have to revamp our transportation system radically in order to keep going. May we have your prayers in regard to this matter, for, by the grace of God, we are resolved "to keep on keeping on."

—Carlos D. Bradley, Northwest Mountain Mission.

## THE FRUIT CROP IN MICHIGAN

The Rural Bible Mission completed the greatest summer of Bible schools in the history of the mission. By the help of the Lord, they were able to conduct 137 schools in 20 counties, with a total enrollment of 15,372. Of this number, 3,021 professed to accept Jesus Christ as their Saviour.

B. F. Hitchcock, speaking for the mission, says: "We desire the prayers of God's people who know of this ministry, for critical days are ahead. There are many problems which the mission must face, along with the rest of the nation, that will have a marked effect upon our ministry, but 'God is able to make all grace abound,' and we are trusting Him for guidance for these days."



## "Someday"

(For Bud and Carl)

"Someday" is the word my boys love so much to write. . . .

"Someday" is a friendly game on Saturday night.

"Someday" is a Christmas tree, tinsel and bright.

"Someday" is a garden, old-fashioned and fair. . . .

"Someday" is a deep and downy easy chair.

(To me, it is *their* footsteps on the stair.)

"Someday" is the white flag of the enemy unfurled:

"When the lights go on again all over the world."

"Someday" is a troopship, cutting through the foam. . . .

Bringing my beloved boys home!

—The Youngest Allen.

(Reprinted from *The Chicago Daily Tribune*)



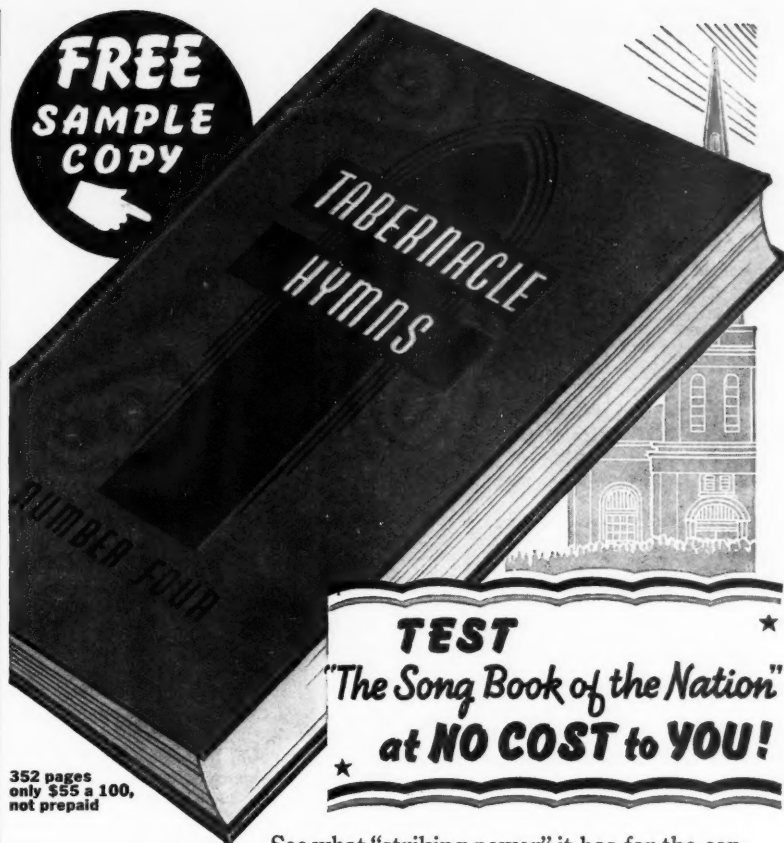
## The Pastor's Wife

(Continued from page 282)

I would close with Paul's words of exhortation to Timothy, his son and minister in the Lord. If these words were needed by Timothy, then Mrs. Timothy needs them, for she's the pastor's wife and hers is the greatest calling in the world. "Be thou an *example* of the believers, in word [what you say], in conversation, in love [how you feel], in spirit [what you are], in faith [how you act], in purity [how you live] . . . Give attendance to *reading*, to exhortation, to doctrine . . . But thou, O man of God, *flee these [worldly] things*; and follow after righteousness [a holy life], godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life [Jesus Christ], wherewith thou art also called, and hast professed a good profession before many witnesses" (I Tim. 4:12, 13; 6:11, 12).

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## A MINISTER'S PRAYER OF DEDICATION

I meet another year, O Lord,  
With courage, hope, and faith in  
Thee—  
Not asking for a path of ease,  
But one of constant victory.

I dedicate the coming year  
With all that it may bring to me;  
Take, use my strength, my life, my all,  
To glorify and honor Thee.

Enlarge my love, increase my faith;  
My present state is far too small.  
I give Thee more than now I am—  
Set Thou the measure—I give all.  
—Elgin S. Moyer.

## PASTORAL MORALE

**R**EPORTS from pastors throughout the country indicate that they are face to face with new problems and new demands. Men and women are beginning

to feel the uncertainty and darkness of the future. They are weary and distressed. A certain restlessness, especially among the younger generation, is clearly evident. We are beginning to feel the effects of the fact that our even way of life has been disturbed, rudely and permanently.

In days like these the fundamental inner attitude of the pastor is supremely important. He cannot shift and change with every vagrant wind of bad or good news. He must not be affected by the latest report over the radio. Headlines must leave him relatively undisturbed. He, above all men, must remain steady, sure, and calm. He must reflect the peace of God in all he says and does. In his personal contacts with his people he should attempt to take their attention away from the momentary noise of our time and fix it on the quietness of eternity.

His preaching must strike the note of comfort and courage. He must dig deeply into the quiet wells of God. There must be historical perspective in all his work. His sermons must come from greater depths. He must speak directly and simply about the sure things of heaven.

The note of eternity must return to our pulpits. The preacher need not be ashamed of other-worldliness. It is a

refuge, not an escape. The rock of our salvation must be clearly visible above the waves of destruction. The pastor must stand for the long view and the eternal view. He must approximate the divine view of events. Only then will he be a great patriot and a great pastor.—*American Lutheran.*

## WISE-CRACKING PREACHERS

Many of our clergy have taken to wise-cracking. The habit of "Oh, yeah," and "Aw, nertz," has beset the men of the cloth. They wise-crack at beds of sickness, instead of leading the patient by prayer into the presence of God. They wise-crack with the worldling, instead of laying upon his heart the claims of Christ. They wise-crack about biblical truths instead of deepening the respect of their listeners for the old Book. They wise-crack about the sacraments and the ordinances of the Church, instead of elevating them in the minds of the people.

Far be it from me to suggest that the lines of the preacher's face need be cast with sour grapes. I can understand why Oliver Wendell Holmes was discouraged from being a preacher, because a certain ministerial acquaintance bore himself so much like an undertaker. I would, indeed, that the "holy tones" could be taken out of preachers' voices. I am nauseated by those who seek to be impressive, and who succeed only in making themselves ridiculous. I shudder when I see one of the brethren walk as if he were God's eldest brother. But I am against the wise-cracking clergy.

Certainly, men trained in both college and seminary, who have studied in economics, sociology, and biblical analysis, should be equipped sufficiently to carry on a conversation on a high level. When resort is made to wise-cracking, it surely appears that the guilty, like the foolish virgins, think that their lamps will go on burning without replenishing the oil. Failing to keep abreast of the times, their light sputters and goes out. Their only recourse is wise-cracking.

It is a common observation that the clergy are the poorest listeners. They are often restless and disrespectful. The fact is that they are seldom listening. They are ever intent on butting in, to tell one that they count just a little better than that which has been told. And people who talk too readily and steadily are the deadliest bores in the world. Persons afflicted with this unfortunate gift of chatter repel when they embark upon haphazard topics and irrelevant trains of thought. Rather than endure a few moments of silence, they think any joke will do, be it ever so

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poor. The terrible consequence is that such a one so develops the habit of mere talkativeness that when he goes into the pulpit there is that palpable absence of passionate conviction marked by uninspiring casualness.—Ivan H. Hagedorn, in *Church Management*.

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Let Uncle Sam share your giving! Let each citizen consider the advantage and importance of contributing the largest practicable portion of the 15 per cent of income exempted from taxation if given to charitable or religious institutions. Our government thus recognizes that gifts through churches and private charities carry with them more sacrificial service, sympathy, good will, and brotherly helpfulness than does money raised by taxes and spent by Congress.

This is how our government cooperates with the giver to such causes. When the donor's net income is \$200,000, the government absorbs in tax exemptions 89 cents of every dollar and the actual cost to the donor is only 11 cents per dollar. On an income of \$50,000 the percentages are 71 per cent and 29 per cent, and on \$20,000 they are 55 per cent and 45 per cent.

Coming down to the place where more of us live, we note that when the donor's income is \$1,000 the government absorbs 19 cents on each dollar of his gift, and on an income of \$6,000 the government absorbs 28 cents per dollar. The tax law encourages giving up to 15 per cent of income, and the greater the income the smaller the donor's actual cost per dollar.—*Bulletin*, Golden Rule Foundation, New York.

### DR. HERBERT MACKENZIE HONORED

After having directed the Erieside Bible Conference since its inception thirty-four years ago, Dr. Herbert Mackenzie recently resigned to become president-emeritus. The board of directors recognized his service by establishing a retirement fund to be placed at his disposal and to be shared by his friends.

As president of the conference association, Dr. Mackenzie was instrumental in bringing leading Bible teachers to its platform. Because of his missionary vision scores of missionaries are now on the field, and hundreds of thousands of dollars have been sent to various missionary organizations.

Rev. Gordon Beacham, of the Sudan Interior Mission, has been appointed acting president of the association.—*Bulletin*.

### WHY DO PREACHERS WANT CROWDS?

Why do preachers want crowds? They do, but why do they? Preachers advertise in papers, they use bulletin boards, they spend time on Sunday coaxing people to come back the next Sunday, they beat the vocal drum on Sunday morning to



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get a crowd out on Sunday night. In the presence of their fellow ministers they gloat over crowds like a savage counting scalps. If the crowd does not come, they berate, publicly and privately, the fallen standards of their parishioners.

Without being unjustly critical, it would seem that preachers take credit for every crowd that assembles where they are to preach, and they blame the times in which we live for every occasion when empty pews are the rule and a full pew the exception.

Why do preachers want crowds? The politician wants crowds so that he can sell himself or his party. The street vendor wants a crowd so that he can dispose of his wares. The movie theater wants a crowd so that the business will be profitable.

There are many answers, probably as many as there are preachers, to the question. Some preachers want crowds for crowds' sake. They will do anything to get a crowd. They will review novels, give prizes, hire entertainers, or insult their neighbors, if the multitude will listen. When the seats are full, they have their reward, for they have accomplished all that they set out to do.

Some preachers are like drug fiends; the presence of a full house gives them a feeling of exhilaration, but, as in the case of all drugs, the dose needs to be increased from time to time or it loses its effect, and reaction sets in.

There is no disgrace in wanting a crowd except the disgrace of not knowing exactly why we want a crowd. It is a disgrace not to know what we want from them and what we expect from them. The thing we need is not a crowd, but a definite aim or goal for ourselves when we do get the ear of the crowd.—Joseph H. Dampier, in *Christian Standard*.

#### CLOTHING FOR BRITAIN

The American Friends Service Committee has issued an urgent appeal for new and used clothing for the aged and children of Britain.

Reports from Britain explaining the needs brought about by the conversion of British industry for total war, shortage of shipping space and the extensive bombing raids, indicate that there are a minimum of two million young children and another million adults, mostly aged people, without warm and adequate clothing and proper protection from their cold and damp weather. Facing a fourth winter of war, the needs of the British people have become desperate.

Clothing will be accumulated at the American Friends Service Committee warehouses at 1515 Cherry Street, Philadelphia, Pa., and with the co-operation of the British War Relief Society will be shipped to England and distributed through the Quaker centers throughout Britain by the Friends War Relief Service. The appeal made stresses the need for warm and serviceable clothing and blankets.

The British War Relief Society have organized a flourishing Salvage Department where new clothes are made from

January, 1943

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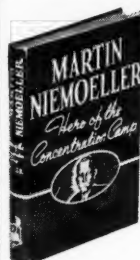
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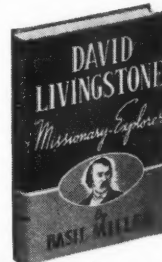
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old garments unfit for further use and  
odd pieces of material. The work is being  
done by hundreds of women and school  
children in the Philadelphia area.—  
Bulletin.

## RELIGIOUS APOSTASY AND NATIONAL DETERIORATION

The seven cycles (of the Book of  
Judges) show how sin bows the neck of  
a nation, as they reveal the cause, the  
course, and the curse of deterioration.  
The cause of deterioration was religious  
apostasy. Its course was political dis-  
organization. Its curse was social chaos  
and crime.

The first movement of religious apos-  
tasy was toleration of things that were  
out of harmony with the holiness of God.  
In the earlier chapters the declaration  
is made five or six times that "they  
drove them not out." They tolerated the  
presence in the land of the corrupt peo-  
ples, whom they had been commanded  
to exterminate. That was the first evi-  
dence of religious apostasy. It always is.  
Religious apostasy never begins with in-  
tellectual questioning. I have the pro-  
foundest respect for the man who is  
face to face with intellectual doubt and  
difficulty. Let him alone. If he be true,  
he will "beat his music out" and "find  
a stronger faith his own." Religious  
apostasy begins with toleration for the  
things that are out of harmony with  
the holiness of God. This was followed  
by admiration of the things tolerated,  
until the admiration became conformity  
—idol places of worship were erected by  
the people raised up to end these very  
abominations.

Religious apostasy is always the first  
movement in national deterioration and  
is inevitably followed by political dis-  
organization.—Dr. G. Campbell Morgan.

## NORWAY CAN NO LONGER PRINT THE BIBLE

Printing of Bibles will cease in Norway  
following Reichskommissar Terboven's  
order prohibiting further sale of paper  
to the Norwegian Bible Society.

This restriction finds the Norwegian  
society with a large number of unfilled  
orders; for the last year, in spite of  
enemy oppression, witnessed a record  
call for the Bible. With the start of the  
war the Bible society had great stocks  
of Scriptures on hand. Orders for Bibles  
began to pour in. Never, in the 125 years  
of the society's work, have the Norwegian  
people bought Bibles on such a scale!

"This unprecedented sale is all the  
more significant," writes *New Europe*,  
"as religious unity, in the most profound  
sense of the term, has now been added  
to the political unity of the Norwegian  
people in face of Nazi oppression."

Notwithstanding the fact that most  
families in Norway already possessed a  
Bible, for it is said that in proportion  
to its population no country in the world  
has such a large distribution of the Bible,  
90,000 volumes were circulated last year  
with unfilled orders for many thousands  
more.—Bulletin.

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## A WORKABLE IDEA

An interesting experiment is being  
made in the First Presbyterian Church of  
Louisville, Ky. Recently Dr. Frank P.  
Anderson was faced with a problem pre-  
sented by a group within his church  
made up largely of young married couples  
and older young people who felt that  
their work in the Christian Endeavor So-  
ciety was not yielding the spiritual re-  
sults they desired in their lives. Most of  
them had been in the young people's  
work for many years and now felt that  
they needed something more.

The answer was the formation of a  
Bible study group meeting on Sunday  
evening. The International Sunday  
School Lessons are being used so far,  
but the usual adult Bible class methods  
and all semblance of a formal lecture  
are avoided. The period is spent in open  
discussion of the questions and problems  
raised by that week's selection of Scrip-  
ture, especially as these questions and  
problems apply to practical everyday  
Christian living. The principal part  
played by the pastor is to guide the  
discussion, and out of his greater ex-  
perience in Bible study to answer the  
questions that may grow out of the dis-  
cussions.

The group is enthusiastic over the plan,  
and the membership is steadily growing.  
It may be that this plan is the solution  
of the problem that exists in practically  
every church.—Christian Observer.



If God's today be too soon for thy repent-  
ance, thy tomorrow may be too late for His  
acceptance.—Secker.

Moody Monthly

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## Soldiers ★ Sailors ★ Marines ★ Coast Guards ★

(Continued from page 284)

Tower Building, Detroit; Central Armory, Cleveland; 429 North Pennsylvania St., Milwaukee; Fourth Floor, Roanoke Building, Minneapolis; Sixth Floor, Missouri Pacific Building, St. Louis, and the Kansas Hotel, Topeka."



## ON TRANSPORT GOING OVERSEAS By a Chaplain

Of course there was danger of submarines, and they were down in the hold of the ship where they could have been caught like rats in a trap if the ship had been sunk without warning. Many were a little scared and would have said any kind of prayer that was suggested, but this chaplain is convinced that many on board this transport honestly gave their hearts to the Lord. Several times during the trip the chaplain went down into the different holds where the men were quartered, and had heart to heart discussions with various groups about the plan of salvation and the need of accepting Jesus as Lord and Saviour. After questions had been answered a prayer was explained. The chaplain told each man who felt in his heart that he wanted to become a Christian and live his whole life for Christ to repeat the

prayer after him. This prayer was said slowly enough for men to repeat:

"Father in heaven, I am a sinner. I am sorry for my sins and ask forgiveness. As best I know myself, I give my heart and life to Jesus as Lord and Saviour."

Although they were told just to say the prayer to the Lord in their hearts, many without shame prayed it loud enough to be heard by those around them. Several talked with the chaplain about it afterward and heard Scripture quoted and explained about faith, obedience, etc. Of course it was explained that obedience to Jesus, as the highest commanding officer, was the test proving one's sincerity after he had professed to accept Christ. There is no doubt that some of these men accepted Christ as Lord and Saviour on this transport.

## NEWS NOTES

A cablegram from Glasgow, Scotland, signed by Jock Troup, reports the opening on November 7 of the Moody and Sankey Restaurants as a work for the men in the armed forces of the United Nations. Here's something to pray about. It is an interesting use of the names Moody and Sankey after all these years.

Denver, Colo., has a new Christian center for servicemen. George E. White, president, sends us a telegram which reads: "Servicemen Christian center in downtown Denver established co-operatively by large group evangelical Bible-loving churches dedicated today in impressive manner to glory of God, with city, state, and military leaders attending. Ceremonies will continue through week, climaxing Saturday with Gideons in charge. Lord's blessing already evidenced through souls saved. Greetings."

We print here a letter because it contains an invitation to servicemen who may now or later be in England. Rev. Harold G. Ball, Trinity Baptist Church, Finlay Road, Gloucester, England, writes: "First, I would like to thank you for all the help I receive from MOODY MONTHLY, especially in my work as pastor of the above-named church. I am a Moody graduate of July, 1930, and have just completed ten years' ministry at this church. Souls have been saved and God is still blessing our Bible work and witness."

"We are welcoming many American soldiers into our country, and I am wondering if you would put my name and address in MOODY MONTHLY so that parents and friends who have sons over here may put them in touch with me and my church. We shall especially welcome any former Moody students at my home here in Gloucestershire. If you have any free literature I shall be pleased to place it in the camps for use by members of the American forces."

"I thank God for M.B.I. that taught me to love God's Word and to contend earnestly for the faith. We remember you and the Institute regularly in our prayers."



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★ William Norton

## THE LAND OF THE LIVING

When the Puritan Owen lay on his deathbed his secretary wrote (in his name) to a friend, "I am still in the land of the living." Stop, alter that," said Owen. "I am yet in the land of the dying, but I hope soon to be in the land of the living."—J. L. Hurlbut.

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## GOD'S HAND SUPPLIED

George Müller, the founder of the famous Bristol orphanage, was relating to a friend some of the difficulties with which he had to contend in providing the orphans with food, day by day, and when he had finished, his friend said to him, "You seem to live from hand to mouth!" "Yes," replied Müller, "it is my mouth, but God's hand."—*New Century Leader*.

✦ ✦ ✦

## DIAGNOSIS

A sailor recently entered a police station and told the lieutenant that he had been beaten by several thugs. A doctor was called in to examine him and hit the sailor's chest in order to determine whether any ribs were broken. This treatment so angered the seaman that he assaulted the doctor, breaking the latter's nose, and was consequently locked up. *The Word of God is the probe of the human heart, and, because of this, many who stand condemned in its light seek to overthrow it, but by so doing they but earn a greater condemnation.* "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).—*I. L. Wolfensberger*.

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## WHO CAN FORGIVE SINS?

In R. Moffatt Gautrey's book entitled, *The Glory of Going On*, he gives this incident: "Not many months ago in an Oxfordshire village, an old saint lay dying. For over eighty years she had been on pilgrimage to Zion, until her face had grown bright with heaven's approaching glory. An Anglo-Catholic priest, under the misapprehension that none of his parishioners could find access to the celestial city unless he unlocked the gate, called to visit her. 'Madam,' he said, 'I have come to grant you absolution.' And she, in her simplicity, not knowing what the word meant, inquired, 'What is that?' 'I have come to forgive your sins,' was the reply. 'May I look at your hand?' she answered. Gazing for a moment at the hand of the priest, she said, 'Sir, you are an impostor.' 'Impostor!' the scandalized cleric protested. 'Yes, sir, an impostor. *The Man who forgives my sin has a nail print in His palm.*'"—*Indian Christian*.

## CONNECTED LIVES

*An interesting study would be that of connected lives. Pick up a few links from a certain chain. Dr. Chambers attributed the prompting of his grand career to William Wilberforce; Wilberforce confessed his similar indebtedness to Philip Doddridge; Doddridge was the reverent disciple of Richard Baxter; Baxter of Dr. Bunney. Or this: Adoniram Judson credited Claudius Buchanan with being his missionary prompter; Buchanan thanked the Lord for the influence upon him of John Newton; and Newton was converted by the thought of "mother's God."*—James M. Ludlow.

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## A TELLING OBJECT LESSON

The story is told of the poet Coleridge, who had listened to a vehement argument, by a visitor, against religious instruction of the young. His caller had concluded with the statement of his determination not to "prejudice" his children in favor of any form of religion, but to allow them, at maturity, to choose for themselves. Coleridge made no immediate comment, but shortly afterward asked this same visitor if he would like to see his garden. Receiving a reply in the affirmative, he led his guest to a strip of lawn overgrown with weeds.

"Why, this is no garden. It is nothing but a weed patch," said the guest.

"Oh," replied Coleridge, "that is because it has not come to its age of discretion and choice. The weeds you see have taken the opportunity to grow and I thought it unfair in me to prejudice the soil toward roses and strawberries" (Prov. 22:6).—*Indian Christian*.

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## DISGUISES

A man, who had murdered a girl in New York City, fled to Illinois where by an operation he had his face so altered that he did not at all resemble his former self. However, sin was still rooted in his heart and before long he was arrested for stealing an automobile. While taking his finger-prints, a patrolman was led to compare them with those of the murderer, for whom a country-wide search was being made, and found the two sets of finger-prints to be identical. *Though the devil may go about as an angel of light, there are always ways in which he will betray himself to the alert child of God.* "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God" (I John 4:1-3).—*The Bible Today*.

## SELF RESPECT

Before James A. Garfield became President of the United States he served for a number of years in Congress as representative of an Ohio district. One day, as he reviewed his political career, he said to some friends: "I have for many years represented a district in Congress whose approbation I greatly desired; but, though it may seem a little egotistical to say it, I desired still more the approbation of one person, and his name is Garfield. He is the only man I am compelled to sleep with and eat with and live with and die with; and if I do not have his approbation I should have had companionship."—William R. King, in *Motives for Christian Living*, Harper & Brothers, N. Y.

✦ ✦ ✦

## "HE PUT THE STARS BACK"

William T. Stidger tells a fine story of a discouraged young colored minister. Everything seemed to have gone wrong with this man. He had built a church for his people, for he had been a carpenter; but when it was completed his wife, who had worked by his side, died. This and other trying experiences left him broken and defeated. Then he heard, over the radio, a sermon by a well-known minister. He felt sure that man could help him, and he went to see him. He was cordially received and stayed in the minister's study for a long time, and when he came out there was a new light in his eyes. "What a man he is," he said. "When I went into his office all the stars had fallen out of my skies—but one by one he put them back again."—Archer Wallace, in *Leaves of Healing*, Harper & Brothers, N. Y.

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## HIMSELF HE COULD NOT SAVE?

A minister was boarding at a certain farmhouse. The farmer was not a Christian, but his wife had been praying for him for some time, and the minister was awaiting his opportunity to make plain to him the meaning of the sacrifice of Calvary. Early one morning, the farmer beckoned to the minister to follow him out to the chicken house. There on one of the nests sat a hen with a brood of chickens peeping out from under her wings.

"Touch her, Mr. —," the farmer said. As the minister put his hand on the hen, he found that she was cold.

"Look at that wound in her head," the farmer continued. "A weasel has sucked all the blood from her body, and she never once moved for fear the little beast would get her chickens."

"Oh, —," said he, "that was just like Christ. He endured all that suffering on the cross. He could have moved and saved His own life, but He wouldn't, because you and I were under His wings. If He had moved, we would have been lost."—*Indian Christian*.



## Founder's Week, Feb. 1-7, The Christian in Time of War



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# Practical and Perplexing Questions

★ Nathan J. Stone



The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender.

—P&PQ—

## THE RIGHTEOUS SCARCELY SAVED

A.M.L., Vt.

**Question:** Please explain the following verses of Scripture: (1) "If the righteous scarcely be saved" (I Pet. 4:18); (2) "Doth Job fear God for nought?" (Job 1:9); (3) "Times of refreshing . . . from the presence of the Lord" (Acts 3:19).

**Answer:** (1) I Peter 4:18 is a direct quotation from the Septuagint (Greek) Version of Proverbs 11:31. The difficulty, presumably, lies in the word *scarcely*. The Greek word does not imply *doubt* at all, but rather *difficulty* (Acts 14:18) and perhaps *wonder*. In one sense, our redemption was accomplished not without difficulty even on the part of the Lord Jesus, that is, the difficulty of His great suffering in bearing our sins and suffering shame (Heb. 2:10, 18). But the phrase "scarcely be saved" represents most likely the enduring of much suffering and tribulation on the part of the believer, the difficulties of this present life, its trials and storms through which God's hand will surely guide His own to their haven (Matt. 7:14; Acts 14:22). If the righteous, or the children, are chastened and often severely tried, then how will it fare with the ungodly, or those outside! (2) Satan is here presented as having access before the throne of God. He is the accuser of the brethren (Rev. 12:10), but is here represented as taunting God with the lie that men acknowledge and serve Him only for what they can get out of it. (3) The times of refreshing from the presence of the Lord refers to a future restoration of the Jews with which is bound up the restitution of all things. These "times of refreshing" are connected with the coming again of our Lord at which time Israel will repent of its sins; in particular, its sin of rejection and crucifixion of Christ (Acts 3:13, 14). Those national sins will then be blotted out (Zech. 12:10-13:1; Isa. 44:22); Israel restored and refreshed, and will become a means of blessing to the nations (Gen. 12:3).

—P&PQ—

## THE SIN UNTO DEATH

K.Y.W., Crystal Lake, Ill.

**Question:** What is meant by the "sin unto death" (I John 5:16)?

**Answer:** The various interpretations of I John 5:16 and the arguments used to support them would fill a volume, as it is a difficult passage. There are two main views: first, that it was an attitude of rejection, crystallizing into a deliberate

refusal to acknowledge the Lord Jesus Christ. By some it is thought to have been apostasy, as might be indicated by I John 2:19. These apostates then became the enemies of Christ (I John 2:22), with whom believers were not to have fellowship (II John 10, 11). The words "unto death" are said by exponents of this view to mean spiritual, eternal death. At any rate, such a rejection of Christ, whether apostasy or otherwise, was the great sin which could never be forgiven, and was therefore "unto death." (See also I John 2:18; 4:1-5; 5:11, 12; Matt. 12:31; Acts 7:51; John 8:24; 9:39).

Others interpret this to mean physical death. They believe that it refers to believers under divine discipline for persistence in some particular act or course of sin or disobedience. Some Old and New Testament incidents are used to support this view, such as the death of Moses and Aaron (Num. 20:12); Ananias and Sapphira (Acts 5:1-11; see also I Cor. 11:30; I Tim. 1:20). It is not difficult to conceive of such severity of discipline in the circumstances surrounding the beginning of God's manifestation of Himself both in the Old and New Testaments, since this manifestation was attended by such striking evidence of God's presence and power. Some who take this view also believe that such discipline is still meted out at times, in cases of persistent disobedience to the known will of the Lord, or for some particular sin which must be confessed. However, in this case it would be difficult, indeed, to know when there is "sin unto death" on the part of others. The main purpose of the passage is perhaps, as one writer suggests, "to encourage us to fearless and sympathizing prayer for every believer who has been overtaken by a fault."

—P&PQ—

## NOAH'S ARK

H.J.H., Polson, Mont.

**Question:** Is it true that Noah's ark has been discovered as claimed by a Russian aviator of World War I?

**Answer:** In a pamphlet entitled, *An Amazing Discovery—Noah's Ark Found*, the author, a Russian aviator, now converted and a colporteur of Bibles, makes such a claim. Such claims have been made in the past, however, as far back as six or seven hundred years. This alleged discovery is said to have been made from the air about twenty-five years ago and a detailed description is given of its shape, construction, and measurements. Its preservation these thousands of years is explained by its frozen condition on top of Mt. Ararat, where it is claimed to have been found. Such a story is scarcely likely. Even frost would hardly have preserved the

wood, and it may be doubted whether Noah had the iron said to have been used in parts of its construction. The Bible gives the impression that the ark landed on the ground, which is much more likely than that it should stay on the top of Mt. Ararat, which, the author says, was climbed with *great difficulty* by companies of soldiers sent to investigate. It is rather strange that others who have visited and explored this region have never seen it. It is still more strange that nothing more has been heard of it all these years. From a study of the Bible it would seem to be scarcely the kind of object God would allow to be preserved in order to confirm His Word. It is not necessary as an evidence of the authenticity of the Scriptures. Such a claim must have confirmation before it can be trusted.

—P&PQ—

## PSYCHIANA

E.V., Chicago, Ill.

**Question:** What is Psychiana, and what are its teachings?

**Answer:** Psychiana is a cult founded some ten years ago by a Dr. Frank B. Robinson, former pharmacist and ordained minister. It purports to unfold the secret of making "instant contact with the unseen though ever-present *God-Law* to bring greater health, wealth, and happiness to me and mine" (italics ours). While it does incidentally mention spiritual attainment, its great emphasis is upon material benefits. In high-powered but meaningless phrases and lurid advertising, it promises everything one can desire. It is a complete denial and subversion of the faith once for all delivered to the saints (Jude 3), to which its founder refers as pagan tradition and superstition. God is merely a "Cosmic power," to be turned to man's advantage and a sort of Aladdin's lamp to obtain his desires. Christ is a mere man "even as you and I." Some of its statements are shocking blasphemies and gross distortions, as when it speaks of "the *theory* that Almighty God, the Supreme Creator of the universe, after *making man in sin* in the first place, finally decided that man was so bad that it would take the *murder of God Almighty on the Cross* to 'redeem' man" (italics ours). Psychiana tells you that you are God. All you need to do is to realize it and the world is practically at your feet. And all this may be had for a \$20 beginner's course, and advanced courses costing about \$60. We leave readers to draw their own conclusions. If you want "dancing flashes of power," etc., try Psychiana. If you want to overthrow Hitler, Psychiana will tell you exactly what to say to accomplish this. That it is a snare and a delusion should be plain



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to every child of God, and indeed to any-  
one with common sense.

—P&PQ—

#### THE VOICE

In answer to certain inquiries concern-  
ing the magazine, *The Voice*, mentioned  
in our November issue (pp. 158, 159) as  
the organ of the "I am" or Ballardism  
cult, the full name of the magazine is  
*The Voice of the I Am*. It should not be  
confused with *The Voice* of the Inde-  
pendent Fundamental Churches of Amer-  
ica, a religious magazine which certainly  
could have nothing to do with the "I  
Am," or Ballardism, cult.

—P&PQ—

#### THE GIFT OF TONGUES

V.P., Walhalla, Mich.

**Question:** Does God grant the gift  
of tongues and their interpretation in  
these days?

**Answer:** The references in Scrip-  
ture regarding the gift of tongues seem  
to indicate that it was rather a tempo-  
rary gift and for special times and cir-  
cumstances. Certainly it was far from  
being the most important of gifts. As in  
the case of miracles, such gifts were be-  
stowed, apparently, during critical pe-  
riods of God's dealings in history, such  
as the miracles in Egypt and the wilder-  
ness, in the times of Elijah and Elisha,  
in the life and death of the Lord Jesus,  
and in the beginnings of the Church.

January, 1943

They are apparently not necessary in  
these days, at least not in the manner in  
which the "gift of tongues" is used by  
many who claim that the gift is still in  
operation. At Pentecost, especially,  
tongues served a necessary and useful  
purpose, being understood by the various  
groups or nationalities gathered about  
the apostles. The remarks of the apostle  
Paul in I Corinthians 14 are sufficient to  
show how unimportant such a gift of  
tongues would be in these days. The  
Revised Version sheds a little light on  
the matter. The word translated "in  
tongues" appears here, "in a tongue" as  
in verse 2, which says, "For he that  
speaketh in a tongue speaketh not unto  
men, but unto God, for no man under-  
standeth."

—P&PQ—

#### THE HEATHEN AND THE GOSPEL B.S., Mt. Clemens, Mich.

**Question:** Can the heathen be con-  
demned if they have never heard the  
gospel? If not, why take the gospel to  
them if its rejection would leave them  
worse off than before?

**Answer:** It is clear from Romans 1  
that even the heathen who have not  
heard the gospel are not without a wit-  
ness to God (Rom. 1:19, 20). Romans 2  
tells us that these also are without ex-  
cuse, and lays down the principles upon  
which God will judge such as have never  
heard the gospel. Certainly the heathen  
is in sin, darkness, and death (Eph. 4:  
18, 19)! Certainly there can be no living  
person for whom such a stupendous  
event as the atoning death of the Lord  
Jesus Christ can be invalid or not an  
imperative, urgent necessity. Nothing  
less than this could have driven Paul  
and many after him into the world to  
evangelize the heathen. There can be  
no salvation or spiritual life for the  
heathen apart from Christ, who has  
tasted death for every one (Heb. 2:9).  
However, the chief consideration for us  
as Christians is not whether the unevan-  
gelized heathen will or will not be eter-  
nally lost, or judged in some other way;  
but our duty, in obedience to the Great  
Commission, is to make the gospel known  
to them, regardless of the consequences.  
In the light of this, we may safely leave  
the rest in the hands of a perfectly  
righteous and just God.

Dr. C. I. Scofield once put it this way:  
"The unsaved are still living under the  
measure of light they have: under the  
condemnation of the law if Jews (Rom.  
3:19); under the accusing of conscience  
if Gentiles who know neither law nor  
gospel (Rom. 2:12); under wrath if re-  
jecting Christ (John 3:36)."

—P&PQ—

#### DEEP OR ABYSS.

C.W.P., Prescott, Ariz.

**Questions:** (1) Is the Greek word  
rendered "abyss" or "bottomless pit" in  
Revelation 20:1-3, the exact equivalent  
of the Hebrew word translated "deep" in  
Genesis 1:2? (2) Is the word for "abyss"  
in Revelation 20:1-3 the same as the  
word for "deep" in Luke 8:3?

**Answers:** (1) The Greek (Septua-  
gint) Version of the Old Testament ren-

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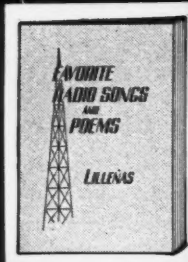
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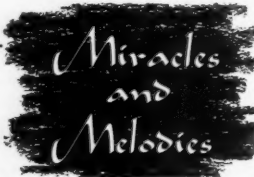
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	KVOA	Tucson	1260	9:30 a.m.	Sun.	WCBT	Roanoke Rapids	1230	10:00 p.m.	Wed.	
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ders the Hebrew word for "deep" in Genesis 1:2 by the word "abyss," and also wherever else in the Old Testament this word for "deep" (*thom*) occurs. The Hebrew word for "deep" means primarily water in commotion, and was conceived of by the ancients as roaring, boundless and unfathomable. In the Authorized Version of the New Testament the word "abyss" (*abussos*) is translated "deep" in most places, and "bottomless pit" in Revelation. In the Revised Version it is uniformly rendered "abyss." (2) Yes. In Luke 8:31 it is used as the "abode of demons." In Romans 10:7 it is equivalent to hades or sheol. In Revelation it is generally considered the abode of evil spirits, but not the place of final punishment or lake of fire. The Hebrew word *thom*, however, is not used as the abode of the dead. The two words appear to have in common the idea of the unfathomable and therefore the mysterious, dreaded and threatening.

—P&P—

## TIMES OF THE GENTILES

M.R.F., Bellington, W.Va.

**Question:** What is meant by the expression "the times of the Gentiles" in Luke 21:24?

**Answer:** The times of the Gentiles is that period of Gentile domination of the world which began with the Babylonian empire under Nebuchadnezzar, when Israel practically ceased to be an autonomous nation except for a few straggling and struggling periods of independence. See Daniel 2 for a prophetic forecast of these times, especially 37-47. These times will be "filled" or ended when the Lord Jesus comes again to be "marveled at" in all those who believed (II Thess. 1:10, R.V.), taking vengeance on all who refuse to obey (v. 8); and to introduce His millennial kingdom, the kingdom of heaven on earth, when Israel will be restored as a nation and Jerusalem freed from Gentile domination (Luke 21:24; Rev. 11:2; Dan. 2:44).

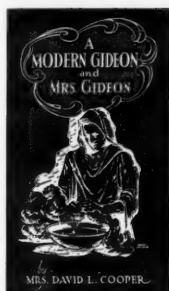
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To you, whate'er its measure;  
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And keep it to the letter;  
Remember those who lend you aid  
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Remember all the happiness  
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## In My Place

(Continued from page 276)

tence of judgment, there was death in every household in Egypt.

But in many of the homes of Israel the first born was alive. How could this justly be when God's judgment was against all? The first-born sons lived because a father in faith and obedience had slain a spotless lamb in accordance with Moses' command, and had painted the doorposts and lintel with the blood of the lamb. This "lamb without blemish" actually died, taking the sentence of death upon itself, in the place of the first-born son. God could justly "pass over" that home because this death had already been meted out upon the innocent substitute. God is not unjust to demand a second execution of the same judgment. And in recording the history of that night, He says, "And it came to pass, that at midnight the Lord smote all the first born in the land of Egypt, from the first born of Pharaoh that sat on his throne unto the first born of the captive that was in the dungeon, and all the first born of cattle" (Exod. 12:29).

**T**HE clearest picture of this truth is given to us as we approach the event of the crucifixion of our Lord Jesus Christ. A notable prisoner, called Barabbas, had been apprehended and cast into prison. He was an insurrectionist and a murderer. He was alone, condemned to die, in his prison dungeon. It was night. It was a restless night. Daylight was dreaded because daylight brought the hour of his execution. Sleep had vanished. Somehow he heard strange noises during the dark watches that night. There was turmoil upon the streets of Jerusalem and he could hear it. It sounded like a mob at times. Daylight brought the noises nearer. They seemed to approach the palace of the governor, where he was imprisoned. It was a mob! They seemed furious in their intent! Had

this mob come to demand his immediate execution? Was it not enough to be imprisoned in this dungeon? Was it not enough to be prodded continually by a guilty conscience? Why this sudden outbreak of violence against him? Yes! He could hear their cries! He heard them cry, "Barabbas, Barabbas!" It made his blood run cold. Again they cried, but this time it was, "Let him be crucified. Let him be crucified" (Matt. 27:22).

Limp, almost lifeless, Barabbas lay upon the floor of the dungeon, when he was startled by the approach of the jailer. His heavy keys opened the lock of the prison door. The door swung open wide and in the dim light of that dread morning, the jailer said in unmistakable tones, "Barabbas! Barabbas, you are free! Barabbas, you are pardoned! Barabbas, another man, Jesus by name, is to die upon your cross! You are given your life and freedom."

Yes, that day Jesus Christ, the spotless Son of God, actually died for that guilty, condemned "father's son" (for that is the meaning of the name Barabbas).

The guilty son was freed; the guiltless Son was condemned. The sinless Son died; the sinful son lived. The holy, righteous Son was accursed, crucified; the vile, murderous son was set at liberty.

That "father's son" was not only the Barabbas of that day, but every "father's son" since that day. Yes, Jesus died for my father's son, He died for me. He took my place and He took yours.

*"Man of Sorrows," what a name  
For the Son of God who came  
Ruined sinners to reclaim!  
Hallelujah! What a Saviour!*

*"Bearing shame and scoffing rude,  
In my place condemned He stood,  
Sealed my pardon with His blood;  
Hallelujah! What a Saviour!"*

Yes! "In my place condemned He stood." Christ died for me!

**L**IKE THE JAILER OF BARABBAS' DUNGEON, I cry to you today, "You are free! Another has died for you! Jesus, the Son of God, has borne your condemnation, the judgment of your sin in your place." Have you acknowledged Him as your Substitute?

How slow, how very slow men are just to believe that simple good news today! Doubtless we would all say that Barabbas would have been a fool not to have believed it in his day. Suppose he had not believed the message of the warden that day? Then he would not have gone out a free man. He would have deliberately refused the life of freedom purchased for him by Jesus Christ and he would have continued his dungeon life until death. In like manner, those today who close their ears and hearts to God's word of salvation shall die in their sins.

Christ died for me. "In my place condemned He stood, sealed my pardon with His blood." Oh, believe it! God has accepted the Lord Jesus Christ, His suffering and death, as an actual substitute in my place.

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# Sunday School Lessons\*



★ Harold L. Lundquist

## January 10 JESUS INSTRUCTS A GREAT TEACHER

John 3:1-16

**Golden Text:** *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*—John 3:16.

**N**ICODEMUS came to our Lord when He was in Jerusalem for the Passover. Jesus had chosen six of His disciples, had performed His first miracle at Cana, and had made a brief visit to Capernaum, after which He came to Jerusalem for the feast.

In high and holy indignation He had driven the money changers out of the temple. The Pharisees who looked for the coming of the Messiah as a secular conqueror wondered at this new spiritual leader. It was probably as much on their behalf as his own that Nicodemus came to inquire of Jesus.

In answering his questions Jesus reveals the necessity, the nature, and the method of regeneration. The only entrance into the Christian life is by the door of the new birth. Regeneration is the act of God whereby the divine nature is imparted to the believing sinner and he becomes the child of God. He who has not entered by this way has not entered at all. He is still dead in trespasses and sins, without God and without hope (Eph. 2:1, 12).

Men seek to enter the household of God by almost any other means—culture, reform, character building—and neglect or reject God's way. This lesson should therefore be studied and taught with earnest prayer that this foundation truth may lay hold upon the hearts of the hearers of the Word. Let no one who is not born again attempt to teach it to others, lest the blind lead the blind, and both fall into the ditch (Luke 6:39).

### I. The Necessity of Regeneration (vv. 1-7).

Jesus was not unduly impressed by the dignity and high station of His visitor, nor by the visitor's courteous acknowledgment of His own position as a great teacher. With incisive boldness Jesus declared that this man, a cultured and distinguished ruler of the Jews, must be born again if he was to see the kingdom of God.

God is no respecter of persons. This "doctor of divinity" must be born again, just as was the illiterate fisherman. The requirements are the same for all, and the necessity as great in one level of society as in another.

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The surprising thing is that this teacher of theology could be so ignorant of the one essential element of a real spiritual experience. He evidently thought he could bring his soul to eternal life by his own works, when in fact he was not able to give himself physical—let alone spiritual—life.

Two reasons are given by our Lord for the "must" of verse 7: (1) The kingdom of God is a spiritual kingdom, and cannot be entered by way of our human nature; and (2) "that which is born of the flesh is flesh" and is radically and essentially bad. To learn why the flesh is bad read Jeremiah 13:23 and Galatians 5:19-21. Scripture on this point is diametrically opposed to the teaching of unbelieving men. When such a difference arises be sure of this—God's Word is right. Follow it!

### II. The Nature of Regeneration (vv. 8-13).

The new birth is a divine mystery, not fathomable by human reason. Those who insist that all spiritual truth be put through the little norm of their intelligence will never understand it or receive its blessing.

The striking illustration of the life-giving and energizing wind used by our Lord is most illuminating. Wind is unseen, but the results of its movement are evident. Even so the spiritual rebirth of men is an enigma to the worldly man, but even he can see its results in godly living.

Observe the clarity and simplicity of our Lord's teaching on what is undoubtedly the most profound subject in all the world. Let us follow His example and always "make the message clear and plain, Christ receiveth sinful men!"

### III. The Method of Regeneration (vv. 14-16).

Many there are who ask Nicodemus' question, "How can these things be?" (v. 9). The answer is clear—"Only by faith in the Son of God, our Saviour."

Just as there was healing and life in a look at the uplifted serpent (Num. 21:8), so there is life for a look at the Crucified One. Faith receives God's perfect provision for sin.

John 3:16 may well be regarded as the greatest sentence in the greatest Book in the world. It presents the whole plan of salvation—its source, its ground, its recipients, its condition, and its result. It also reveals God's love—its "object, character, manifestation, purpose, and the result" (John W. Bradbury).

This glorious salvation is for all men—"whosoever"—but some reject it. Notice that God does not condemn them. Their own evil works and desires condemn them (vv. 17-20). God in His grace is ready and willing to save, but men love

"darkness rather than light" for their works are evil.

Nicodemus came to Jesus by night—but he came. Have you come? Will you come now?

## January 17 JESUS WINNING SOULS John 4:27-42

**Golden Text:** *He that reapeth receiveth wages, and gathereth fruit unto life eternal.*—John 4:36.

**M**AN'S need is the same wherever and whoever he may be. The Christ who met the need of the distinguished religious leader Nicodemus did the same for the poor sinful woman of Samaria.

The incident at Jacob's well in Sychar took place when Jesus, leaving Jerusalem because of increasing hindrance to His work, went up to Galilee. Unlike His Jewish brethren, who detoured around the land of the hated "half-breed" Samaritans, he "must needs go through Samaria," for there was a sin-sick soul that needed Him.

Our lesson abounds with instruction regarding soul-winning both in principle and in practice. We here find Jesus:

### I. Winning a Soul-Winner (vv. 27-30).

The faithful and kindly ministry of Christ led the woman to faith in Him as the Messiah. She left her water pot and ran at once into the city to share her new-found joy with everyone she knew.

Since the first expression of spiritual life is testimony, this one who brings a sinner to Christ not only saves a soul, but also wins a worker for Christ. One fears that we often assume that winning men to Christ is enough. We should expect that the new light should shine forth into the darkness.

So we have a twofold reason for soul-winning: saving a soul from perdition, and setting a life on fire for testimony. It's a great business. Why don't we do more of it?

### II. Instructing Soul-Winners (vv. 31-38).

This work of soul-winning requires a sustaining grace which this world cannot give. Jesus by His own example showed His disciples how that strength comes from above.

He who had seated Himself at the well tired and hungry, to await the return of the disciples with food, had been refreshed in the doing of the Father's will—in reaching this forlorn woman. "The greatest thing that ever occurs in the world is the transformation of a human soul, and the greatest joy anyone can ever have is to act as the divine agent in bringing about such a transformation" (Douglass).

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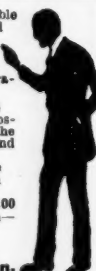
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There is another thing these soul-winners needed to learn—even as we need to learn and relearn it—that the time to win souls is *now*. How prone the human being is to procrastinate. Tomorrow—next Sunday—next week we will speak to someone about his spiritual need. Next year we will give more liberally for missions, or for the work of soul-winning in our local church. But "look on the fields." Do you not see "that they are ripe already unto harvest?"

Again, soul-winners need to remember our Lord's words in verses 36-38. Not only the reapers receive the reward, but also those who sow and those who labor in order that the harvest may come. The man who plows is just as important as the one who reaps—perhaps some would say more important. Some of us who are called to be God's plowmen should remember that and be encouraged in our labors.

Like the perfect leader that He was, Jesus did not require of His disciples what He did not do Himself. So we find Him again in the work of evangelism. He practiced what He preached.

### III. Practicing Soul-Winning (vv. 39-42).

There is real danger that those of us who have a measure of leadership in the church may be quick to tell others what they ought to do—and not do it ourselves. This is particularly true in this matter of soul-winning. One is apt to write, preach and teach about it, and then neglect to do it.

The disciples had been to town for bread. One wonders whether they had talked to the store-keeper about Christ. Have you?

Jesus did not theorize about it—He really sought men for God. The testimony of the woman He had won sent a host of people out from the city. He spoke to them the word of life and they believed.

This was evidently "group evangelism" as distinguished from the "personal evangelism" which won the woman. They are both important, and belong together. Some are saying that the days of group evangelism are gone. We doubt that, but certainly the days of personal evangelism are always here. Let us be busy about that kind of soul-winning—and God may so bless that we will have a real revival. Are you ready for it?

January 24

### JESUS THE GREAT PHYSICIAN

John 5:2-17

Golden Text: *Wilt thou be made whole?*—John 5:6.

**H**OPE of the hopeless, help of the helpless—who would that be, but Jesus? Coming to Jerusalem for the feast He did not seek out the homes of the mighty, the places of learning and culture, but betook Himself to the Pool of Bethesda, where there "lay a multitude of them that were sick, blind, halt, withered." Why did He go to such a place? Because He always had compassion upon those in need.

In this multitude He saw at once the neediest man of all—one without friends or loved ones to care for him, despondent

and disheartened. What happened that day may well encourage the heart of every sad, lonely, and discouraged one.

We see three things here.

### I. Hopeless Infirmary (vv. 1-7).

How weak and helpless is humanity. Oh, yes, we seem to be strong, capable, fearless, but only until we meet some great elemental problem. Then we see that we are indeed a great multitude of impotent folk. The gently falling snow stopped the undefeated Napoleon. The silent fog can paralyze a nation. Sickness, death—who can stay their hand? We need the steady and powerful grip of God upon our lives if we are to go through such experiences. Not only was this man ill and weak, but his long years of suffering had made him so accustomed to weakness that he had reached a state of despair.

Such an attitude invites defeat. It may be the only recourse of the man of the world, but with Jesus standing by to help, there is good reason for assurance of faith in the darkest hour.

In the face of his need—yes, even in the light of Jesus' provision for that need—the leaders of the Jews could only criticize.

### II. Heartless Religion (vv. 10-13, 15, 16).

Jesus had done for the man what the Jews had not been able to do; in fact, one wonders whether they had so much as lifted a finger to help this poor sufferer. But now that he was able to walk, they were greatly concerned about the violation of their Sabbath day restriction against any work.

Instead of shouting for joy that this man was able to carry not only himself but his bed, they became zealous about maintaining the letter of their law. Apparently they would rather have had him remain a cripple than thus to break a technicality of Sabbath observance.

Are there not those in our day who would be greatly disturbed if the death-like quiet and dignity of their church services were to be broken by the cry of a new born babe in Christ? Would a revival be welcomed in the great churches of America which have lost the savor of Christ and the power of the gospel? We think not.

The man who had been healed answered well (v. 11). He did not know who Jesus was, but he knew that if He had authority to heal, He also had the right to tell him to carry his bed. When we meet Jesus we will be healed of our infirmities and, like this man, be delivered from the fear of cold ecclesiasticism.

But let us turn to the heart of our lesson, which is the act of Jesus in giving him

### III. Healing of Body and Soul (vv. 8, 9, 14).

The body of this man was miraculously healed. There was no partial improvement, no long drawn out convalescence and regaining of strength. In fact, he was told to do something which called for the full vigor of a healthy body to show that he was healed.

Even so when we are healed from sin it is not to a half-dead existence, but to

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the full vigor of spiritual life. We are to arise and walk in the power and grace which Christ has brought into our lives.

Note that the miracle performed here was for the glory of God. The miracles of God are not mere marvels or wonders. They are not for the advancement of the cause of any man or for personal glory. They are the mighty signs of an omnipotent God wrought for the good of men, for their spiritual enlightenment, and as a testimony to the one true God.

So in this case Jesus found the man in the temple to admonish him to continue steadfast in the spiritual liberty which had come to him "lest a worse thing befall" him.

Evidently this man's infirmity had been caused by sin, and even though he had suffered those thirty-eight long years the tendency toward sin was still alive in his heart. Sin dies hard. How often have we not seen those who have cried to God out of their affliction, promising all sorts of spiritual changes if God will deliver them. When He does, they go right back to their old ways. The one who does that may well be looking for the "worse thing" which will surely befall him.

Why not let the Great Physician give you the soul-healing which will cleanse away all sin for time and eternity?

**January 31  
JESUS THE BREAD OF LIFE  
John 6:8-14, 30-35**

**Golden Text:** *Jesus said unto them, I am the bread of life.*—John 6:35.

**SPIRITUAL** truth becomes understandable to us as it is put in the language of our daily life. Jesus was the Master Teacher of all times, and made use of graphic figures to present the message of salvation.

He spoke of the wind, of water, and in this lesson of bread. Even a child knows about such things and understands the good news. Bread is still the staff of life. It speaks of life and health, of satisfaction and strength.

Beginning with the five small barley cakes (and two fishes) which a provident little boy had taken with him into the wilderness, Jesus preaches by miracle and by precept of eternal things. One is glad that a bright lad was more thoughtful than all the adults that day, for he provided the occasion for the miracle and the message.

**I. Daily Bread (vv. 8-13).**

The great multitude had followed Jesus to the other side of Galilee where He had gone to rest. They sought Him out and He had compassion on them—these sheep without a shepherd (Matt. 9:36). That interest was first spiritual, for "he began to teach them many things," but it was also practical in the realm of daily life, for He saw that they were physically hungry.

His appeal to Philip revealed the lack of faith which at times afflicted the disciples. They knew they had the Son of God in their midst, and yet they were bound by the matter of dollars and cents, of portions and—well, they just wished Jesus would send these people away. That would solve the problem. Oh, yes,

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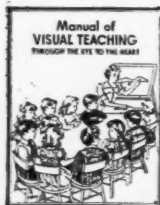
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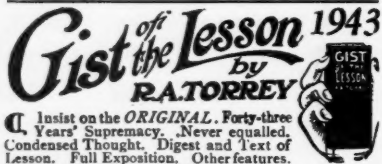
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"there is a lad here," but what he has amounts to nothing.

All this was perfectly natural. They talked just like most of us do when we are up against a similar problem. But the point is that they (and we too!) ought to realize that "little is much when God is in it." If we let Christ have all that we have and are, it will be adequate for every need.

Are you worrying about your lack of money; your inability to do things for Him? Are you limiting God when He would like to take what you have and multiply it by His blessing?

Notice that though there was plenty, there was none to waste. What was over was gathered up. God never encourages waste. Perhaps we in America may learn that lesson the hard way in these days—but having learned it let us not forget it.

### II. Heavenly Bread (vv. 14, 30, 31).

The people (probably incited by the religious leaders) after their first surprise at the miracle, sought Him out in the temple and demanded a greater miracle. Jesus never put much dependence on those whose faith rested on miracles, and we do well to be careful of those who must have something spectacular going on all the time if they are to be interested.

They contrasted His miracle of one meal with the repeated miracle of the daily manna—the bread from heaven—under Moses. Jesus makes it clear that He is not in competition with Moses, for the manna came not from Moses but from God. Those who seek signs and wonders had better get their eyes off such things and get them on God who is the Giver of every good and perfect gift.

Their plea for heavenly bread gave Jesus the opportunity to tell them about the true bread from heaven.

### III. The Bread of Life (vv. 32-35).

Feeding the body is important, but the real need of men is for spiritual food. Daily bread is a food that perisheth (see v. 27), but the "meat that endureth unto eternal life" is received by faith in Christ (v. 29).

Instead of a sign, or the passing blessing of daily sustenance, Jesus presents Himself as the bread of life which will eternally satisfy the deepest hunger and thirst of the human soul.

Those who teach that Christ is but our example, giving Himself as the spiritual bread to those who by development of character are seeking to be like Him, should read verses 47 to 51 of this same chapter. Here He makes clear that by the giving of His flesh in the death of the cross everlasting life comes to the believer.

It is only the man who eats of this bread, who by faith makes himself partaker of the death of our Lord, that can have eternal life.

This must be done in the right way—the way of faith. The people said, "Lord, evermore give us this bread" (v. 34). One wonders whether some of them did not say it scoffingly, and others perhaps still with the thought of daily bread for their bodies. Among them, however, were surely some earnest souls who that day saw

the light of eternity through His wonderful words about the bread of life.

A closing thought. Someone has suggested that the world does not realize that Christ is the bread for which they hunger, and that we may be like "honey on the bread" to attract them to Him. Paul says that we are to "adorn the doctrine of God our Saviour in all things" (Titus 2:10).

February 7

### JESUS AFFIRMS HIS DEITY

John 8:12, 25-36, 56-59

Golden Text: *He that hath seen me hath seen the Father.*—John 14:9.

**THE** Light of the World is Jesus! Who does not remember with what delight we as children sang, "Come to the light, 'tis shining for thee . . . The light of the world is Jesus."

How precious was the truth that thus flooded our souls. Jesus is the light. Just as the sunlight sheds its glory on an awakening world at dawn, so He sheds abroad the light of God in the hearts of men. As this portion of God's Holy Word is studied and taught, may the light break forth on many a soul caught in the bewilderment of this dark world.

But that is only one of the great thoughts around which our lesson centers. As Jesus here reveals Himself as divine, we consider four simple words, each fraught with rich meaning.

### I. Light (v. 12).

The text says, "Then spake Jesus." When? Just after He had silenced the hypocritical accusers of a woman taken in sin, and had spoken the word of peace to her troubled soul. She was to "go and sin no more" because she had met Him who is the light of the world. They that follow Him "shall not walk in darkness"; they are the children of light, they have the very light of life shining in their hearts and lives.

Not only does Jesus light the believer's heart, but this light shines into all the dark corners of this wicked world, exposing sin and hypocrisy, and showing the way back to God.

### II. Salvation (vv. 25-30).

"Who art thou?" That is the question every man must ask and answer as he considers Jesus. Even neglect is an answer—a rejection.

The answer of Christ in these verses goes to the very heart of the matter, for He takes the people right to the cross of Calvary. When they had crucified Him, they would know. Did not the centurion say, "Truly this was the Son of God" (Matt. 27:54)?

It is true today that no man knows Christ until he knows Him as the crucified Saviour. Teacher, Example, Guide—all these He is—but they are not enough, for we sinners need a Saviour. May many today follow the example of verse 30.

### III. Freedom (vv. 31-36).

Free! Four letters, but what depth of meaning! Chains have fallen off, prison doors are open. The one who was bound is free.

But here we are concerned with an

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even more important liberty, the freedom of the soul. Many there are who boast of their independence but who are naught but slaves. Jesus said, "Whosoever committeth sin is the servant of sin" (v. 34), not its master.

How shall they be freed? Note three things in these verses:

(1) A condition—"If ye continue in my word." This means not only a profession of faith, but a daily appropriation and realization of His truth in life.

(2) A promise—"Ye shall know the truth." The philosophies of men profess to be a seeking after truth, but how few there are who look to the one place where it can be found—in Jesus Christ.

(3) A result—"The truth shall make you free." Truth always sets free. Men are enslaved because, as in some foreign lands, they have not had the opportunity to learn the truth or because they have rejected it.

Men profess to seek truth in their research and in the process of education, but without Christ they cannot have real truth. Educational systems which rule Him out are deficient and lead to bondage rather than freedom. "There is no more pernicious belief than that a man can be truly and broadly educated without any reference whatsoever to religion" (Douglass).

#### IV. Eternity (vv. 56-59).

Taking up their statement that they were Abraham's children (see vv. 33, 37), Jesus enters into the sharpest controversy with the unbelieving Jews of His entire earthly ministry. They were claiming kinship with a great man of faith who in his day had looked forward to the coming of Christ (v. 56). Now He was here, and instead of receiving Him as their Messiah they were ready to kill Him.

Not only did they claim Abraham as father, but also God. Jesus told them that in their sin and unbelief they were of their "father the devil." It is possible, then, to be very religious, to follow the traditions of one's fathers, and yet to be children of the devil.

All this led up to their sharp rebuke in verse 57, which denied to Christ anything but an earthly existence and which led Him to the statement of His eternity. He identified Himself definitely and clearly with the Eternal One—the great I AM of Exodus 3:14.

Christ is God, and is therefore "infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth" (Westminster Catechism).

Because He is all that—and more too, for no definition can fully cover His blessed being—He is the light of the world, the bread of life, the water of life, the one who sets men free, the Redeemer of mankind. Should we not love Him with all our hearts, and be constrained by His love to make Him known to all the world?

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★ William Norton

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## A NEW YEAR PRAYER

What is my wish for this New Year?  
What is my hope—for the day is here?  
More patience, Lord; more faith in Thee;  
More true vision Thy will to see;  
More submission the whole year through;  
More strength, O God, Thy will to do;  
More love for those outside the fold;  
More grace to tell the story old.  
—Mary Holden Willingham, in *Christian Index*.

## A STUDY IN ROMANS 6:23

1. The Heart of Evil—Sin.
2. The Hire of Sin—Wages.
3. The Hell of Sin's Wages—Death.
4. The Hope of Man—God.
5. The Help of God—Gift.
6. The Heaven of God—Eternal Life.

—Bernard Ramm.

## THE DANGER OF NEGLECT

How shall we escape, if we neglect so great salvation? (Application to both saved and lost sinners).—Hebrews 2:3.

### I. Neglect Not the Only Saviour.

1. God's unspeakable gift (II Cor. 9:15).
2. The gift of God, eternal life (Rom. 6:23).
3. Present condemnation (John 3:18-21).
4. No other means of salvation (Acts 4:12).

### II. Neglect Not to Dedicate All to Christ.

1. Ye are not your own (I Cor. 6:19).
2. Work out your own salvation (Phil. 2:12).
3. Neglect not the gift in thee (I Tim. 4:14).
4. Lose not a full reward (II John 8).

### III. Neglect Not to Rely Upon the Holy Spirit.

1. Recognize His leadership (Rom. 8:14).
2. Rely upon His comfort (John 14:16-18).
3. Grieve not the Spirit (Eph. 4:30).
4. Quench not the Spirit (I Thess. 5:19).

### IV. Neglect Not to Witness for Christ.

1. His power to save (Heb. 7:25).
2. His ability to keep (Jude 24).
3. Be wise in winning souls (Prov. 11:30).
4. Warn the lost and-erring (Ezek. 3:18, 19).

—C. C. Borders and N.H.C.

## NEW YEAR'S WISHES

What shall I wish thee? Treasures of earth?  
Songs in the springtime, pleasure and mirth?  
Flowers on thy pathway, skies ever clear?  
Would this insure thee a happy New Year?

What shall I wish thee? What can be found  
Bringing thee sunshine all the year round?

Where is the treasure, lasting and dear,  
That shall insure thee a happy New Year?

Faith that increaseth, walking in light;  
Hope that aboundeth, happy and bright;  
Love that is perfect, casting out fear;  
These shall insure thee a happy New Year.

Peace in the Saviour, rest at His feet,  
Smile on His countenance, radiant and sweet.

Joy in His presence, Christ ever near!  
This will insure thee a happy New Year.  
—Frances Ridley Havergal.

## NO CONFIDENCE

Philippians 3:1-9

(Paul's estimate of himself)

1. No confidence in his birth—Israelite.
2. No confidence in his tribe—Benjamin.
3. No confidence in his ancestry—Hebrew.
4. No confidence in his learning—Pharisee.
5. No confidence in his own righteousness—Law.

—Walter S. Patrick.

## THE PROOF OF OUR SALVATION

Romans 8:16

### I. The Witness of the Spirit Through Regeneration.

1. The unsaved are like the troubled sea (Isa. 57:20).
2. Men know they are lost because they are uncomfortable in spirit (John 3:18, 36).
3. The Spirit brings peace with salvation (Rom. 1:7).

### II. The Witness of the Spirit Through Transformation.

1. We become conscious of sin and forsake it.
2. We feel and act like children of God.
3. We have a new viewpoint (II Cor. 5:17).

### III. The Witness of the Spirit in Evangelism.

1. The fruit of the Spirit is present.
2. The work of the Spirit is manifested.
3. The power of the Spirit is evident.

—H. A. Smith.

## THE CALL TO CHRISTIAN SERVICE

Acts 26:15-18

### I. The Impulse of the Call.

1. God calls without respect of persons.
2. God calls in love to repentance.
3. God, overlooking the shame of sin, sees the personality.

### II. The Universality of the Call.

1. Paul's vision is representative of that of every individual.
2. Jesus, seen by friend or foe, is recognized as Lord.

### III. The Opportunities of the Call.

1. To render back a love gift to Christ.
2. To become a servant, as He was.

### IV. The Purpose of the Call.

1. To make one a witness.
2. To make one a minister, bringing—
  - a. Light to those in doubt.
  - b. Eternal life to the terrified.
  - c. Peace to hearts burdened with sin.
  - d. Inheritance of fellowship to believers.

—Gladys L. Wright.

## CHRIST OUR DELIVERER

II Corinthians 1:10

### I. Christ Delivers Us from the Penalty of Sin by the Sacrifice of Himself.

1. "Hath delivered" (Col. 1:13).
2. "From the wrath to come" (I Thess. 1:10).
3. "Through his blood" (Eph. 1:7).
4. "Save from sins" (Matt. 1:21).
5. "Delivered from our offenses" (Rom. 4:25).

### II. Christ Delivers Us from the Power of Sin by His Daily Care.

1. "The Lord delivered me" (II Tim. 3:11).
2. "Knoweth how to deliver" (II Pet. 2:9).
3. "I was delivered" (II Tim. 4:17, 18).
4. "Cleanseth us from all sin" (I John 1:7).
5. "Overcame . . . by the blood" (Rev. 12:10, 11).

### III. Christ Will Deliver Us from the Presence of Sin at His Second Coming, Which Will Be Personal and Bodily.

1. "I will come again" (John 14:3).
2. "He shall appear" (Heb. 9:28).
3. "We . . . shall be caught up" (I Thess. 4:16, 17).
4. "Glory" at "manifestation" (Rom. 8:18).
5. "We shall be like him" (I John 3:2, 3).

Finally: Deliverance from the penalty of sins has to do with His first coming. Deliverance from the power of sin has to do with His present intercession. Deliverance from the presence of sin has to do with His glory or second coming.

—Union Bible Study Ass'n.

## A PRAYER

For all in peril on the sea  
Whate'er their race or creed may be,  
To Thee, O God, on bended knee  
We humbly pray.

Amid the battle's awful din,  
Lord, keep their souls from mortal sin,  
And grant the right alone may win  
In this our day!

—Charles A. S. Dwight.

## SUPERABOUNDING REDEMPTION

A study in the "much more" of—

1. Provision (Matt. 6:30).
2. Prayer (Matt. 7:11).
3. Persecution (Matt. 10:25).
4. Perseverance (Rom. 5:9, 15, 20).
5. Promise (Rom. 11:12).
6. Peacemaking (I Cor. 6:3).
7. Prominence (I Cor. 12:22).
8. Position (I Cor. 3:9-11).
9. Presence of Christ (Phil. 2:12).
10. Purgation (Heb. 9:14).

—Charles A. Porter.

## NABOTH'S VINEYARD

I Kings 21:16

Three types of characters are here portrayed—all bad but in different ways.

### I. Ahab is Wicked and Weak, as to—

1. Unbridled selfishness.
2. Unregulated desires.
3. Unchecked wickedness.

### II. Jezebel Is Wicked and Strong—

1. Leader in wickedness.
2. Lawless in leadership.
3. Learned in lawlessness.

### III. Elders of Israel are Wicked and Subservient—

1. Cowardly.
2. Conscienceless.
3. Compromising.

—Robert L. Ryerse.

## THE PRICE OF VICTORY

Mark 8:34, 35

### I. Enlisting for Service—"Whosoever will come after me."

1. His purpose (John 3:17).
2. His cause (Luke 19:10).
3. His example (Phil. 2:5-8).

### II. The Sacrifice Required—"Let him deny himself."

1. His former way of life (John 3:30).
2. His comfort and ease (II Tim. 2:3).
3. His own will (Luke 22:42).

### III. The Responsibility Imposed—"And take up his cross."

1. Not the cross of Christ, but the cross for Christ.
2. Our cross—our burdens and sufferings for His name's sake (Phil. 3:10).

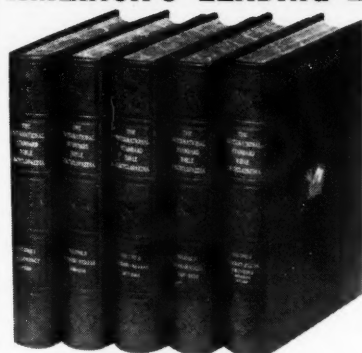
### IV. The March to Victory—"And follow me."

1. In the power of the Holy Spirit (Acts 1:8).
2. In loyalty to our Commander (Josh. 5:14, 15).
3. Fully equipped for the conflict (Eph. 6:10-18).
4. In the march of triumph (II Tim. 4:7, 8).

—S. C. Theo. Ramsey.

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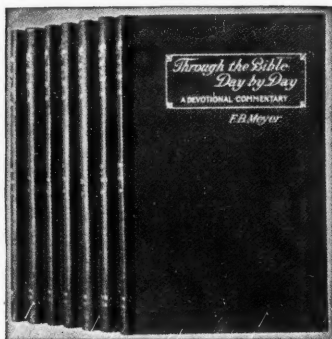


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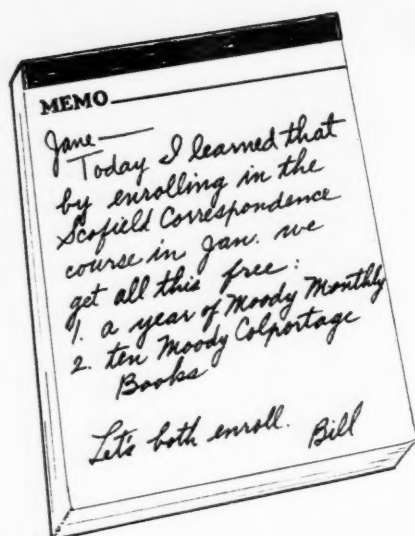
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### THE PRAYER [OF THE JEWISH REMNANT] IN THE LAST DAYS

Micah 7:7-9

1. "I will look unto the Lord" (v. 7; Isa. 45:22).
2. "I will wait for the God of my salvation" (v. 7; Isa. 40:31).
3. "I shall arise when I fall" (v. 8; Ps. 145:14).
4. "I shall have light, when I sit in darkness" (v. 8; Prov. 4:18).
5. "I will bear the indignation of the Lord" (v. 9; Heb. 12:6, 7).
6. "I shall behold his righteousness" (v. 9; Ps. 17:15; II Cor. 5:21).

—L. J. Derk.

### THE GOAL OF THE CHRISTIAN MINISTRY

The purpose of the ministry is to bring the flock of God into an agreement of faith and knowledge and to a ripeness and maturity in Christ, so that there will be no place for error or wrong views of life.

1. *Agreement in faith and knowledge.* This is further amplified in Ephesians 4:13 and shows what the ministry is intended to do.
2. *Maturity of experience.* Faith and knowledge will result in ripeness of understanding. Christian experience is one of the essential features of ministerial effort. "Unto the perfecting of the saints for the work of ministering."
3. *Reality of life.* Truth and life are to be the ultimate goal—character and conduct, holiness of heart and life.

—W. H. Griffith-Thomas.

### AN INSPIRATIONAL PREACHER

Dr. J. H. Jowett spent several hours each day buried in his books, living with the greatest preachers and thinkers of his time and earlier times. Himself keenly observant of the life of men in books and in the flesh, he drew audiences of the highest type. His greatest gift was preaching to preachers, and a census of the pews would always show that scores of ministers of all denominations were in his eager congregations. He held a pastorate in New York City for seven years, and during that time many thousands of people from all over America came to hear him and were strengthened for life's burdens by his consecrated insight and the universal appeal of his message.

His sermons were a tremendous stimulus to healthy, vigorous thinking, and no one could listen to them without experiencing a singular exaltation of spirit. To him every event and object was suggestive. Wherever his glance struck it ricocheted to something else. His eyes were like the poet's, which see a poem hanging on the berry bush. What he found in books and saw in life was brought to his sermons in so captivating a way, and took and held such a clutch on one's attention, as only those can appreciate who have sat under the spell of a great preacher who knew how to touch common life and make it glow.—John D. Snider, in *The Ministry*.

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Demonstration—"God commendeth his love toward us" (Rom. 5:8).
3. *Precious Faith* (II Pet. 1:1).  
Simplification—"Whosoever believeth on him" (John 3:16).
4. *Precious Promises* (II Pet. 1:4).  
Certification—"All the promises of God in him are yea" (II Cor. 1:20).  
—Ralph Mulholland.

## THE PLACE OF THE PREACHER IN PREACHING

The preacher deals with God in behalf of man; he deals with man on behalf of God. . . . Every fiber of the man's moral and spiritual nature must be controlled by the truth. The force of a blow is measured not by the arm only, but also by the weight of the body behind the arm. And just here is the difference men instinctively feel between one preacher and another. The hearer is persuaded that the truth which is being proclaimed from the pulpit has come over one preacher, whereas it has come through the other. Consequently the preaching of the one is tame and uninteresting, while that of the other is strong, fascinating, and convincing.  
—William Evans, in *How to Prepare Sermons and Gospel Addresses*.

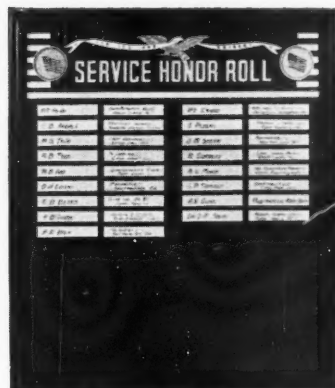
## SOMEBODY WAS PRAYING

During the summer of 1918 Ernest O. Sellers served in the training camps of the British Army, chiefly at Salisbury Plain, England. He was working alone, doing song leading, singing solos and delivering the messages. The response wherever he went was impressive, at times overpowering. He attributed much of the interest to the fact that America had but just entered the conflict against Germany [World War I]. He says: "Never before nor since have I experienced such attention and nightly manifestations of emotion. At times it was with difficulty that I controlled myself sufficiently to finish the service."

The following summer, the late Dr. Sol. C. Dickey asked Mr. Sellers to give a testimony at the Hillside meeting during the Bible conference at Winona Lake, Ind. He was received by an attentive audience, for those were days of great war interest. At the close of that service the late Dr. W. H. Griffith-Thomas greeted him warmly and, embracing Mr. Sellers, exclaimed, "Sellers, I prayed for you every day from the time you left the Moody Bible Institute until you returned to this country."

Thus was revealed the secret of the power of the ministry in England. Friends here in the homeland, members of his family, and other individuals, like Dr. Griffith-Thomas, had been praying.

We are tempted, not in order to be ruined, but in order to be made. Temptation is just man's chance of flying his colors.—Thomas Phillips, London.



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# Evangelistic and Bible Conference Fields

★ Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization, as well as city, state, and dates of the meeting.



**T**WO cups of coffee and much prayer brought about a revival in Galt, Ont. In 1940, two of the present executives of the Galt Christian Laymen's Association met for their morning cups of coffee. One remarked that their city was spiritually dead. "What are we going to do about it?" The reply was, "Let's get busy." A prayer meeting of eight men, selected from several denominations and three centers, was called. They first organized a Gideon Camp, then after much prayer a Christian Laymen's Association was organized. Dr. John Zoller, of Detroit, was asked to conduct an evangelistic campaign. Several committees were formed to share the work entailed. Then the Galt Arena Gardens, a skating arena, was secured for the meetings. In six services, 17,000 people were in attendance. The Hammond Electric Organ Company donated an organ. The America Back to God Quartet and Douglas Hine, assistant pastor to Dr. Zoller, helped to make the meetings a success. Scores of penitents made their way to the altar. Other campaigns followed with Dr. P. W. Philpott, Andrew Gih, and others. Tract distribution, sick visitation, park meetings, pulpit supply, were engaged in. One of the out-

standing efforts was the erection of two large gospel sign boards in prominent places. Now a "Home Away From Home" for servicemen has been opened. The weekly "After Church Theater Fireside" is among the labors of this ambitious group of laymen. Each week a gospel preacher or layman brings a message, and musical numbers feature the well-planned program. Lorne Johannes, president of the association, writes, "God spoke, the challenge was taken up, and the result is that more than 60,000 people have sat under the gospel to date." The association is affiliated with the International Christian Business Men's Committee.

The First Baptist Church of Rockford, Mich., of which Ralph Compson is pastor, reports the largest local crowds in its history during recent meetings with Tom Presnell as evangelist. More than 125 persons went to the inquiry rooms; some sought salvation, some were Christians asking divine guidance to meet very real need. Mr. Presnell's campaign in the Northern Baptist Church of Frankfort, Ill., where Carl Weir is pastor, closed Nov. 22 with evident blessing. Thirty came to the altar, ten seeking salvation. On young people's night, thirty responded to a call for consecration. Three gave their lives for Christian service. The church was richly blessed.

Three recent revivals were conducted by Hyman Appelmann with the following results. There were 195 conversions and additions in the Main Street Baptist Church of Hattiesburg, Miss., and in one extension service in Lumberton, Miss. J. A. Barnhill is in his fourteenth year as pastor of this church. In the campaign in the Emmanuel Church of Baton Rouge, La., where Dr. John Daniel Brown

is pastor, there were 276 conversions and additions, and 138 conversions and additions as a result of the series in the Gordon Street Baptist Church, Atlanta, Ga.

Peter R. Joshua, pastor of the First Presbyterian Church, Aurora, Ill., writes: "What an awakening we had through the coming of Gipsy Smith in October. At the end of the week more than five hundred were turned away, and thousands have accepted Christ. Churches, ministers, factories, munition works, stores have all felt the impact of the mission. We praise God that this city and the surrounding country has been shaken for Christ. People came as far as 150 miles. This church and city will never be the same."

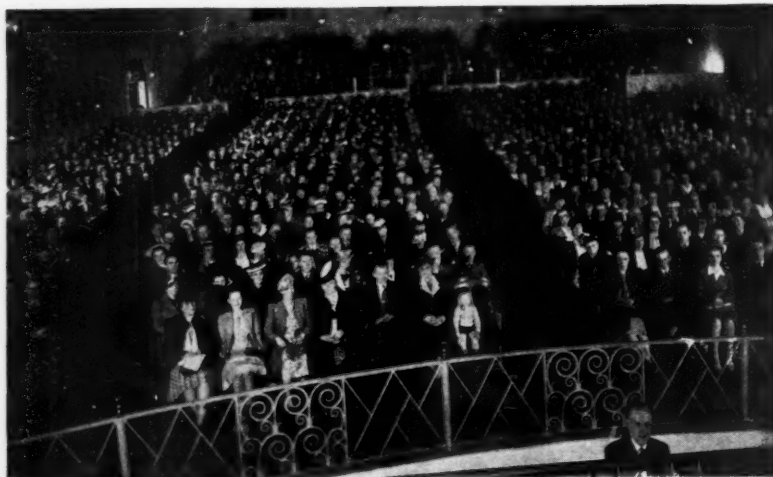
The weeks spent by Sylvester Sanford at the Ithaco church in the Wisconsin Conference with Pastors Richardson and Mane, proved a great blessing to the community. There were 7 conversions and 30 consecrations. Mr. Sanford also spoke at the Gillingham church. The next two weeks the evangelist was at the United Brethren Church of Olney, Ill., Clyde Erwin, pastor. The meetings proved to be one of the greatest held in that city. A large chorus choir assisted. A score of souls were saved and a number united with the church. Forty dedicated their lives for service.

Howard Williams held two weeks of meetings in the Rescue Mission of Galesburg, Ill., with good results.

During a two weeks series led by Mr. and Mrs. O. W. Stucky in the First Baptist Church of Tempe, Ariz., where H. A. Wilson is pastor, the presence and power of the Lord were manifested in the salvation of twelve who publicly confessed Christ as their Saviour, and in the consecration or restoration of scores. On the last night the pastor and G. W. Byers, pastor of the Kyrene Baptist Church, received candidates for baptism. The Bible reading program created great interest. More than seven thousand chapters were reported read.

Arvid E. Burden made a deputation trip in Indiana during November, in the interest of the Youth Gospel Campaigns, of which Richard W. Neale is director. Meetings were held in the New Testament Church of Linden, where C. E. Ronk is pastor; Calvary Baptist Church of Crawfordsville, E. Gordon Wray, pastor; and the Baptist Church of Waveland, where H. H. Elmore is pastor. A number of youth meetings were conducted in addition to the evening services for adults.

The first evangelistic meeting in fifteen years in Mesquite, Tex., was held Oct. 21 to Nov. 1, by Guy W. Green in the First Presbyterian Church. The attendance was gratifying, even on Saturday nights when Mr. Green gave his memory Bible recitals. Seven persons



An After Church Theater Fireside conducted each Sunday evening at 8:30 by the Christian Laymen's Association of Galt, Ont. Twelve hundred people attended this service, while four hundred were unable to gain admission.

were welcomed into the church the last Sunday morning by the pastor, L. P. Parker.

Sara C. Palmer conducted two weeks of meetings in October in the Richford (N. Y.) church, Charles D. Hull, pastor. Thirty-seven accepted Christ, and the spiritual tone of the church was raised. Mr. Hull writes that the evangelist's Bible temperance work was highly commendable.

Robert J. Kees conducted meetings Oct. 27 to Nov. 8, at the First Baptist Church of East Detroit, Mich., David J. Martin, pastor. Decisions for Christ were made and Christians blessed.

Herman H. Mauch, Honaker, Va., held a campaign in the Bethany Baptist Church, Milwaukee, Wis., Frank Viniga, pastor. There was a spiritual awakening which resulted in 25 conversions and many consecrations.

A successful series was conducted by Neil McIntyre in the Birchwood Baptist Tabernacle, Elmira Heights, N. Y., Lennon E. Hakes, pastor. The services were well attended and resulted in a number of conversions and reconsecrations. The messages in music and song as well as sermons endeared the blind evangelist to the hearts of the people.

Peter Deyneka, assisted by Mr. and Mrs. Martin Wedge, conducted services for twelve days in the Randolph Heights Presbyterian Church, St. Paul, Minn., J. C. Krebs, pastor. Souls were brought to the Lord and many were strengthened in their faith. The pastor reports that missionary zeal has been increased, and that he believes some of his people will give themselves to soul-winning.

The Spring Valley Baptist Church of Monroe, S.D., had John P. Epp, pastor of the Baptist church of Chancellor, S.D., for a campaign in October. A number of souls were brought into a saving knowledge of Christ, and the church members were spiritually revived. Author Schulz, the pastor, writes that the blessings and influence of the meetings will be long felt in the church.

For two weeks in November, John Carrara was at the Tabernacle Baptist Church of Joplin, Mo., where Wendell Zimmer is pastor. Souls were saved and Christians strengthened in the faith. During the meeting Mr. Carrara broadcast the gospel each morning from the tabernacle by remote control over station KMO, Pittsburg, Kan. Many visited the meeting from distant places. One young woman who heard the message over the air, came twenty-five miles to make public confession.

Charles E. Boren was guest speaker for a two weeks series at the First Baptist Church, Lake, Mich., where I. W. Wyrick is pastor. Souls were saved and the Word of God was received with great blessing.

Richard W. Neale held a series at the Federated Church, Meridian, N.Y., Harlan Clayton, pastor. A large group of children was reached in the afternoon services. During the week of Nov. 15-22 Mr. Neale was at the Lambton Gospel Church of Toronto, sponsored by a young people's committee. There was good attendance with definite decisions for the Lord.

J. C. Sisemore reports meetings at the Central Baptist Church of Pampa, Tex., with T. D. Sumrall, pastor. There were good crowds, a church revival, and an ingathering of souls.

Sixteen conversions and additions resulted from the meetings led by Marion Beene in the First Baptist Church of Bethalto, Ill., Wilbur Strader, pastor. In connection with the meetings, Mr. Beene spoke over station WTMV, St. Louis, Mo., through the courtesy of W. J. Richardson, pastor of Jameson Baptist Church of Alton, who has a daily broadcast. Mr. Beene next went to Silvis Heights Baptist Chapel, Silvis, Ill., a new field built because of defense work. Many accepted the Lord.

There were 92 decisions for Christ in meetings led by the Edward VanderJagt Party at Kaukauna, Wis. The series was sponsored by the Congregational and Methodist churches. Forty-three accepted Christ the last night.

The United Brethren Church of Crooksville, Ohio, had G. E. Vinaroff for two weeks in November. Attendance and interest were good. Many were saved and added to the church. Mr. Vinaroff's next meeting was at the Morris United Brethren Church, a country church four miles from Crooksville. Large crowds attended and a real revival was experienced.

John W. Troy writes: "God gave us a great meeting in the Bethel Baptist Church, Springfield, Ohio, where L. L. Long is pastor. Many came to the altar during the series." Mr. Troy went to the Dayton, Ohio, Rescue Mission for three nights before beginning meetings in the Methodist church of Seaford. Many accepted Christ in the Seaford meeting.

Louis Wunneburger, of Austin, Tex., conducted meetings in the First Baptist Church of Rittman, Ohio, and the Maple Valley Baptist Church of Akron, Ohio. There were 55 conversions and additions during the revival at Rittman, and 23 at Akron.

Roy L. Brown, of Altadena, Calif., conducted a successful Bible conference in the Church of God, Martinsville, Ill., Kenneth R. Bliss, pastor.

#### NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Dr. Carl Armerding held a series of meetings Nov. 1-8, in the Hough Avenue Baptist Church, Cleveland, Ohio, W. S. Ross, pastor. The attendance and interest were most gratifying. From Nov. 11 to 20 he spoke in the Word of God Tabernacle, Beaumont, Tex., M. G. Stokum, pastor. Continuing his Texas itinerary, he conducted a Bible conference in the Berachah Church, Houston, R. H. Seume, pastor.

Irwin A. Moon continues his demonstrations in California, in camps and churches. A week of very encouraging meetings were held in the Church of the Open Door, Los Angeles, Dr. Louis Talbot, pastor.

W. Douglas Roe and party held a campaign Nov. 4-15 in the Temple Baptist Church, Baltimore, Md., C. C. Meeden, pastor. The next campaign, Nov.

(Continued on page 326)

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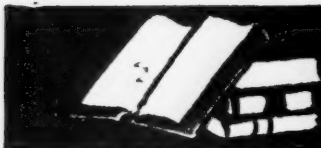
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# Book Notices

Any book favorably mentioned in this department may be ordered through the Moody Press, 153 Institute Place, Chicago.



**Lesson Commentary for Sunday Schools, 1943**, edited by Charles P. Wiles.

Each lesson receives thorough treatment under three heads as the lesson is Introduced, Interpreted, and Applied. Four writers assist the compiler in his work, which quickly commends itself to the reader as being splendidly done. Without detracting from the value of the interpretation and application it may well be noted that the introduction is more extended and satisfactory than in any other commentary known to us. Comments are original rather than quoted, and good illustrative material is included. A Reformation Sunday lesson is substituted for the temperance lesson of October 31.

316 pages. 6 x 9 inches. Muhlenburg Press, Philadelphia. \$1.75. H.L.L.

**Along the Highway of Prayer**, by Ella Broadus Robertson.

In thirteen brief chapters, the author of this book leads us "along the highway of prayer" by means of types of prayer found in the Bible. There, she clearly shows, we find examples of prayers for most of the experiences through which the Christian may be called upon to pass. One after the other, she analyzes briefly the prayers of various characters in the Bible, pointing out the elements in each prayer, the experience and circumstances or occasion that called it forth, and the result of the prayer. Prayers of spiritual struggles, of confession, in time of war, and many other types are cited. The chapter on the prayers of Jesus is especially helpful. Christians who are seeking to know more about effective prayer will find this book helpful and stimulating.

73 pages. 5 1/4 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. 35 cents. R. A. J.

**God's Prophetic Plan Through the Ages**, by George D. Beckwith.

This is a simple, easy-to-grasp, easy-to-read presentation of the plan of the ages, giving a panoramic bird's-eye view from the original perfect creation to the eternal conditions yet to come. The various ages are treated, under such subjects as the Gentile nations, Israel, the Church, the resurrections, the second coming of Christ, the Millennial Kingdom, and related subjects. An excellent chart accompanies this presentation.

For one who desires to learn how rightly to divide the revelations in Scripture, the book is invaluable. There is a great deal of material in the book, closely packed. The author gives few comments of his own, principally confining himself to a digest of the great movements of Bible history and prophecy.

128 pages. 5 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.00. K.S.W.

**The Pastor's Helpmate**, by Douglass Scarborough McDaniel.

This is a book which it is a pleasure to bring to the attention of the Christian public, especially to ministers' wives, and young women who are to become the wives of ministers.

The author has the ability to express her thoughts in popular style. But, best of all, what she says comes out of a life of practical experience, having been the wife of a pastor who filled some of the notable pulpits in the Southland for many years.

In twenty-five brief chapters she deals with the whole range of the experiences of a pastor's wife, beginning with the period before consenting to marriage to a preacher, through the varied experiences of a pastor's wife, reaching on to the time of the onward journey without him.

144 pages. 5 1/4 x 7 1/2 inches. The Broadman Press, Nashville. \$1.00. P.B.F.

**Doran's Minister's Manual, 1943**, by G. B. F. Hallock, D.D., and M. K. W. Heicher, Ph.D.

This annual is well described as "a church-world almanac, yearbook, and handbook of suggestions" for pastors and other Christian workers. It aims to give what Spurgeon called "a little priming to stimulate the wells of thought." Variety is promoted by studies on neglected or unusual texts. Children's sermons, excellent illustrations and poetry, brief studies of Sunday school lessons, young people's topics, etc., complete a volume which can be a real help to the minister who makes a proper use of it.

505 pages. 5 1/4 x 8 1/2 inches. Harper and Brothers, New York. \$2.00. H.L.L.

**The World's Greatest Library, Graphically Illustrated**, by David L. Cooper, Th.M., Ph.D., Litt.D.

This is a most scholarly, thorough, simple, unique presentation of the major facts of the Bible in Israel's history, the Church Age, the Great Tribulation, and the Millennial Kingdom. An abundance of charts presents to the eye such subjects as "A Panorama of the Old Testament," "Eternity or the Plan of the Ages," "Satan's Five Abodes and His Activities," "Pivotal Dates in Bible History," "The History of Israel in Prophecy," "The Four Types of Messianic Prophecy," and many other great subjects. Accompanying these charts is the author's further explanation of the story of the Bible. Principles of interpretation are given, pictures of Bible lands, poems, songs, all relative to the matter presented. Maps of the Bible lands are included.

As one examines this work, one is impressed with the masterful grasp of the Bible which the author has, and the scholarship which he brings to his subject. This chart book is ideally fitted for the average Bible student. It will give him such a bird's-eye view of the grand sweep of revelation as every one who aspires to teach the Bible should have. The trained Bible student will find the book most stimulating. The book itself is a good example of the printer's art. The reviewer recommends it as a really outstanding piece of work such as is not often produced.

123 pages. 12 x 18 inches. Biblical Research Society, Los Angeles. \$3.00. K.S.W.

**Simple Talks on the Holy Spirit**, by D. H. Dolman, M.A., D.D.

This is "The Third World-Wide Revival Movement Presentation Edition" of this work which, in its earlier editions, has been a great blessing to many Christians.

The author, ripe and rich in Christian experience, presents the importance of being "full of the Holy Spirit." Though each chapter is well thought out, yet one does not sense the doctrinal or dogmatic so much as the practical in the presentation. An abundance of concrete illustrations makes the book readable. It abounds with

Scripture as well as pertinent poetical gems. Such a volume will continue the ministry of one endeared to thousands because he has been "full of the Holy Ghost."

127 pages, 5 x 7 1/2 inches. World Wide Revival Prayer Movement, Atlantic City, N.J. J.H.C.

**The Fatherhood of God**, by Evert J. Blekkink, D.D.

Here is a book of practical theology by a retired professor of Western Theological Seminary, Holland, Mich. The book has a happy balance between the technical and the experiential. It is mellowed by the years of a man who has spent his life teaching and preaching. Through the whole book the great God of the Bible is set forth, a God who is Creator, unchangeable, omnipresent, yet this is the God who saw men needing redemption. The heart of God is laid bare at Calvary, but the love of that heart is set forth all through the Word, even in the Old Testament, as in the great Shepherd Psalm.

Dr. Blekkink continually sets forth that salvation must be by grace and grace alone. While admitting that Christianity is an ethical religion and that the individual who confessed this faith must maintain good works, yet his salvation is "all of grace and none of self."

The book closes with a helpful chapter on prayer and another on life eternal in heaven with God and Christ. "Christianity is rich in words which stand for great spiritual realities—love, grace, pardon, regeneration, reconciliation, conversion, consecration, joy, fellowship," says this writer, "but the greatest in a true sense is the word *forever*." Without the *forever* all the others would signify but little, he declares.

It is a helpful book.  
120 pages. 5 1/4 x 7 1/2 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. W.F.

**Victorious and Fruitful Living**, compiled by Theodore W. Engstrom.

The belief of the so-called "eradicationists" finds expression here in such quotations as: "The grace of Christian holiness . . . de-sins us"; "Sanctification is the death of the old life, and its eradication from the soul"; "Holiness implies the purification of the believer from all inbred sin"—terms and their connotation to which many Christians could not subscribe who with equal conviction believe in, teach, and practice holy living. But their distinctive tenets do not come into theological focus in a number of these eleven "holiness sermons," several of which, in their practical interpretation of the victorious life, are animated by such freshness and power as to merit the appreciation of all discerning Christians. We refer particularly to the contribution of Dr. Stephen W. Paine, president of Houghton College, and Dr. Paul S. Rees, pastor of Covenant Tabernacle Church, Minneapolis. The latter gives us this nugget: "Sanctification may be thought of as a word with one root and two shoots. Its root meaning is *separation*. From that root spring two shoots: one is dedication, which means separation *to*; the other is purification, which means separation *from*. The Christian dedicates; Christ purifies."

116 pages. 5 1/4 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.00. J.R.R.

**Intermediates' Worship Programs**, compiled by Mary Elizabeth Past.

The director of religious education of the First Presbyterian Church, Bluefield, W. Va., has assembled in this volume worship services for intermediates which have been prepared by fifteen contributors. Students have shared the work in some instances.

Here we find variety, beauty, a good choice of hymns, quotable poetry, and Scripture portions. Those working with intermediates will find in the thirty-one presentations a wealth of usable material, as well as many challenging suggestions to stimulate in original work.

205 pages. 5 1/2 x 8 1/4 inches. Fleming H. Revell Company, New York. \$2.00. J.H.C.

### The Traded Twins, by Robert N. McLean.

This story, which opens with the account of a rousing football game between two high school teams, holds the attention from the beginning. It rapidly unfolds, and soon transports the reader to Mexico. There, through the eyes of Tag, one of the "traded twins," who is a real American boy with a keen interest in everything going on around him, we view that fascinating country and its interesting and lovable but needy people, and see with amazement the social and educational as well as the Christian work being done by missionaries.

Many exciting adventures, including a kidnaping episode, create suspense, and hold interest to the end. The story is wholesome and worth reading. It is especially recommended to young readers, or older ones who think, as did Tag at one time, that missionary work is merely "running churches for the heathen."

148 pages. 5 1/2 x 7 3/4 inches. Friendship Press, New York, \$1.00. R.A.J.

### How to Live the Victorious Life, by an Unknown Christian.

This book is a sane and scriptural presentation of how to live the victorious life. The author shows the way to the reception and retention of this life, desired by many, and, by some, deemed impossible. Inspiration and instruction are within the pages of this book, and it is recommended to those who seek to glorify the Lord.

127 pages. 5 1/2 x 7 3/4 inches. Zondervan Publishing House, Grand Rapids. \$1.00. J.F.H.

### From Ship to Pulpit, by Edward M. Anderson.

An interesting autobiography of a poor Norwegian seaman's son who for some years followed his father's calling. The young man lived a worldly life, going deeper and deeper into sin, but later answered the call of the Lord to preach the gospel, and has become a useful and successful pastor and evangelist. The story is simply and modestly told, and carries a message of appeal and inspiration.

134 pages. 5 1/4 x 7 3/4 inches. Zondervan Publishing House, Grand Rapids. \$1.00. E.S.M.

### Religion in Colonial America, by William Warren Sweet.

Dr. Sweet has become an outstanding authority on American church history. This volume is one of the many books he has written on various phases of the Church in America, this one centering around the religious life and activity of colonial days. He writes with a minimum of sectarian prejudice and with such a fullness of knowledge and breadth of vision that the results of his labors are books of great value to the student either of church history or of American history in general. His writings are scholarly and well documented, but at the same time are very readable and enlightening.

367 pages. 6 x 9 1/4 inches. Charles Scribner's Sons, New York. \$3.00. E.S.M.

### The Gist of the Lesson, 1943, by R. A. Torrey.

It is always a pleasure to note the splendid work done by the present compiler of this annual volume on the International Sunday School Lessons. The expositions crowd into limited space a wealth of carefully outlined material rich in spiritual and practical helpfulness. Two things are worthy of special mention—the carefully accentuated Scripture portions, and the many citations of related passages.

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b. Have not had experience.

c. Need just such a guide.

III The Road—"path"

a. One of many.

b. Is a narrow road.

c. Not many going this way.

IV. The Destination—"life"

a. Contrast with death.

b. A delightful anticipation.

c. A glorious consummation.

### Points for Emphasis, 1943, by Hight C. Moore.

Dr. Moore's expositions of the Sunday school lessons, now in their thirty-sixth year, are an institution in the South, and well known throughout the entire country. He is true to the Word of God, devotional and practical in his comments. In addition to analysis and exposition, he gives an introduction to the lesson, a discussion of its main theme and golden text, together with daily readings and department titles.

192 pages. 3 x 6 inches. Broadman Press, Nashville. 35 cents.

### Higley's Sunday School Commentary, 1943, edited by Robert D. Higley.

With the editorial assistance of H. E. Wiswell, Dr. John Paul and Dr. J. A. Huffman, the compiler of this book has prepared an extensive treatment of each lesson for use either by lecture, exposition, topical, or question and answer method. The teaching outline is keyed to the material. Illustrations, object lessons, seed thoughts, questions for research and discussion, and many other features help to make up this useful commentary. There is a constant emphasis on true doctrine and spiritual living.

320 pages. 5 1/2 x 8 1/2 inches. Higley Press, Butler, Ind. \$1.00. H.L.L.

### Movie Mad America, by U. E. Harding.

The author has written in a convincing and comprehensive manner concerning the great contribution the movies make to the moral decline so evident today. Those who desire to swing the danger signal should be familiar with this book.

55 pages. 5 1/4 x 7 1/4 inches. Zondervan Publishing House, Grand Rapids. 25 cents. J.F.H.

### Why You Should Not Be a Seventh-Day Adventist, by E. B. Jones.

In view of the author's former association with the Adventist movement, he is well

qualified to write upon the subject. It is his purpose to be of help to those who are Seventh-Day Adventist adherents and to those troubled and confused souls who may possibly find themselves becoming interested in the system.

This book contains Bible-supported reasons why one should not be a Seventh-Day Adventist. It is an expose and should be read by those interested in personal evangelism.

47 pages. 5 1/4 x 7 3/4 inches. Author, Box 50, Lake St. Sta., Minneapolis. 15 cents. J.F.H.

### Break Thou the Bread of Life, and Sweet Hour of Prayer, by George S. Schuler.

Here is a hymn transcription for the piano, meditative, yet lyrical in character, and based on two great hymn tunes of the past century. Teachers and pianists alike are constantly confronted with the task of building good hymn variations—those that will be of a high musical character yet not too technical to suit the average pianist's taste.

This composition challenges the musical thinking of the performer, and increases the student's ability to undertake the study of the perpendicular, or chordal structure.

The words of these beautiful hymns fill the mind, and as the rhythmic structure is grasped, there will be increased flexibility in playing hymn variations.

Gospel Music, 800 N. Clark St., Chicago. 35 cents. J.H.J.

### Paul's Way in Christ, by Egbert W. Smith, D.D.

As stated in the announcement, "Here is a real storehouse of truth and inspiration for every Christian. Prayer, love, faith, humility, stewardship, missions, the heart of the gospel, personal and pulpit evangelism, the use of the Scriptures, the secret of victorious living, and the like, are illustrated and put forth in a most practical way under Paul's guidance. A most helpful handbook for all who would be more like Christ and more fruitful in His service."



## The History of the Brethren

The only complete and exhaustive account of an early fundamentalist and the very first pre-millennial movement through which much overlooked and neglected scripture truth was recovered 110 years ago and is widely preached today has been published in two volumes of 400 pages each, entitled, "The History of the (so-called Plymouth) Brethren," by N. Noel.

This work is not merely a review of their missionary efforts, but is the History that is so much valued and used and referred to by historians (see in Libraries "A History of the Expansion of Christianity," Vols. IV and V. Harper Bros.). These books are found in the libraries of most of the universities and colleges and in the municipal public libraries of most of the large cities in both England and the United States, and no library of either church history or the history of Christian doctrine is complete without them. They were published in 1886 at \$4.50 per set, but the price is now reduced to \$2.00 per set, post-paid in the U.S. No money need be sent with the order, and the books are returnable. A descriptive circular, with a Chart of the History will be sent free on request to the publisher, W. F. Knapp, 120 W. Maple Ave., Denver, Colo.

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The book embraces eleven chapters, dealing with such topics as the graces of humility, faith, and love; Paul's gospel; his soul-winning preaching; his use of the Scripture; and his secret of victorious living.

152 pages. 5 x 7 1/2 inches. Fleming H. Revell Company, New York. \$1.50.

P.B.F.

### Missionary Education in Your Church, by Nevin C. Harner and David D. Baker.

The authors define missionary education as "the sum of all our efforts to cultivate in children, young people, and adults a Christlike concern for people of every class, race, and nation; an intimate knowledge of how the Christian fellowship is being extended both at home and abroad; and a hearty participation in all endeavors to enlarge this fellowship of Christian faith and brotherhood until it covers the earth." Ways and means of accomplishing this are thoughtfully explored and examples of achievement are adduced.

However, most of our readers would not be intrigued by the suggested inter-faith fellowship and activity: "Catholics, Protestants, and Jews might unite in a community betterment project, such as 'cleaning up' the movies, or they might conduct a program of peace education"—and more of the same import. But despite its modernistic savor, its carefully thought out plan for increasing interest in missions will impress the earnest reader, who will know how to evaluate its objectives and use what really serves his purpose.

193 pages. 5 1/4 x 7 1/4 inches. Friendship Press, New York. Cloth, \$1.00; paper, 75 cents.

J.R.R.

### Congo Chocolate Drops, by Viola M. Walker.

Not since the days of Jean Kenyon Mackenzie has the reviewer come upon a literary fragment of such deft craftsmanship as is herein revealed for the delectation of all those who love good writing about the African character.

48 pages. 5 1/4 x 7 1/4 inches. Zondervan Publishing House, Grand Rapids. 25 cents.

J.R.R.

### Spurgeon's Sermon Illustrations, compiled and edited by David Otis Fuller, D.D.

Charles Haddon Spurgeon was for many years pastor of the largest tabernacle in London. No building in England was ever found large enough to accommodate the crowds that wished to hear him preach.

The illustrations which he used so effectively are an index to his dynamic influence, and reveal why he was called "the prince of preachers."

The pastor of Wealthy Street Baptist Temple, Grand Rapids, has brought together in this volume 550 selected illustrations and direct quotations from the writing of this famous preacher. The book can be used as a reference volume, for these illustrations are arranged in alphabetical order, and will prove valuable to preachers, teachers, and all others who minister to the public in the religious field.

144 pages. 5 1/2 x 7 3/4 inches. Zondervan Publishing House, Grand Rapids. \$1.00.

J.R.R.

### The Nazarini, by Ella M. Noller.

An unusually well written volume of missionary fiction. Though classed as fiction, the scenes, native characters and happenings are really true to life, as many missionaries have known it in the dark Sudan. The heathen background intensified by Mohammedanism, the coming of the medical missionary and winning power of Christian ministry and message are all very truthfully and graphically portrayed. If your Sunday school library wishes some high-class fiction that deals with truth, with that peculiar appeal that catches the youthful mind, here it is. It has been written for the glory of God.

152 pages. 5 1/4 x 7 3/4 inches. Wm. B. Eerdmans Publishing House, Grand Rapids. \$1.00.

W.H.H.†

### The Blood Hunters, by Gordon H. Smith.

The author and his wife have done some real pioneering among the savages of French Indo-China, in the fellowship of the Christian and Missionary Alliance. Theirs has been a rugged experience, but one filled with never-ending thrills, the greatest of which has been the exhibition of the wonder-working power of the gospel. Into this comparatively small volume, Mr. Smith has crowded as much as possible of the whole setup of life out there in the forbidding wilds. It constitutes one of the most remarkable chapters in modern missions. The Smiths were there when the Japanese came in—and that is a story in itself. When once the Japanese are driven out of that section of the world, the fields should be open for carrying forward this same gospel battlefield into scores of similar communities, now isolated in the depths of the jungle. After reading this book you will want to share it around, and doubtless place a few copies in the Sunday school library.

140 pages. 5 1/4 x 8 inches. World Wide Prayer and Missionary Union. 4714 N. Spaulding Ave., Chicago. 60 cents.

W.H.H.†

### Remember—Pray Harder, by James F. Spink.

The author's purpose is "to encourage the Lord's people to pray for little things, as well as big things." A number of incidents in his own life helpfully and sometimes amusingly illustrate this need and the great truth of Philippians 4:6, 7. A helpful little pamphlet.

31 pages. 4 1/2 x 6 1/2 inches. Loizeaux Brothers, New York. 10 cents.

N.J.S.

### Flanoblot Pictures.

Colored pictures printed on blotting paper for use in flannelgraph teaching of the International Uniform Sunday School Lessons. The figures are well adapted to their purpose. They are numbered and keyed to the instruction booklet, which suggests two scenes for each of the twelve lessons of the quarter. These scenes are exceptionally well planned to stress the important teachings of the lesson in a manner interesting to children.

17 sheets. 9 1/2 x 12 inches. With instruction book. Union Gospel Press, Cleveland. \$2.00.

H.L.L.

†Dr. William H. Hockman.

### Man's Existence After Death, by Andrew Olsen.

A convincing, unanswerable argument for the doctrine of an existence after death, based upon the Scriptures. The book reveals the utter fallacy of such theories as soul sleep and annihilationism.

4 pages. 6 x 9 inches. Author, Saco, Mont. N.J.S.

### Motives for Christian Living, by William P. King.

This book strikes the reviewer as an anomaly. He does not see how the same person could have written the two parts of which it is composed. The second part entitled, "Motives for the Good Life," is constructive. To read it is to feel a sense of kinship to the author for helpful teaching. But the introduction to the first part, plus what follows immediately in his discussion of "The Ethical Ideals of Christianity," assails conservative theological opinion in these words: "A traditional fiction of theology is imputed righteousness." He makes a point of saying, "The Revised Version drops the word 'imputed.'" Is he quite fair with his readers when the thought expressed in other language clearly carries this implication?

Moreover, on page 23, he says: "Jesus is both deified and denied. Some of the orthodox become very indignant if the divinity of the Lord is denied, but become even more indignant if the mind of Christ is applied. Their resentment at the denial of the gospel is surpassed by the resentment at the proposal to practice the gospel," etc.

True, the author employs the qualifying word *some*, but in spite of that it is felt that he aims his incisive rhetoric at "the orthodox." Such blunt allusions clash with the irenic spirit exhibited in the second part, and create tensions subversive of unity.

188 pages. 5 1/4 x 7 3/4 inches. Harper and Brothers, New York. \$1.50.

J.R.R.

### Where Are We Headed? by Edward E. McCoy and Ralph Cooper Hutchison.

Here is a lively discussion of the vital issues confronting us in our present world struggle, as viewed by two thoroughly awake men, occupying widely different vantage points in life. One looks at things from the office of a Pittsburgh business man, while the other ponders the same problems in the sanctuary of the president of Washington and Jefferson College.

Mr. McCoy contributes an article with the significant title of "Slaves of the Immediate," while Dr. Hutchison discusses "World Revolution." They both seek to lay bare the roots of our world distress, in a very clear, forceful fashion. Mr. McCoy's extensive quotations from Holy Scripture are very pertinent and telling. The book is well worth reading.

45 pages. 5 1/4 x 7 3/4 inches. Fleming H. Revell Company, New York. 75 cents.

W.H.H.†

### Burma, by Alexander McLeish.

As survey editor for the World Dominion Press, Dr. McLeish has been drawing on his wide experience and replete knowledge in the preparation of a number of timely surveys dealing with the mission lands in the Orient most directly affected by the recent Japanese invasions. This one on Burma is the fourth in a series of five, including also Malaya, the Philippines, Thailand, and the Netherland Indies. For compact pertinent information in handy form these pamphlets are excellent.

28 pages. 5 1/2 x 7 1/2 inches. World Dominion Press, New York. 50 cents.

W.H.H.†

### Leaves of Healing, by Archer Wallace.

Here are fourteen devotional meditations, each followed by a short prayer. They are rich in usable illustrations, employed felicitously by one who has read deeply into the meaning of life. They supply the focus to underlying thought calculated to instruct, stimulate, and comfort the per-



plexed and discouraged. Their timeliness augurs well for wide acceptance.

168 pages. 5 1/4 x 7 3/4 inches. Harper and Brothers, New York. \$1.50.

J.R.R.

### A Historical Sketch of the Brethren Movement, by H. A. Ironside, Litt. D.

In this volume, Dr. Ironside traces the origin of the Brethren movement in a revolt against ecclesiasticism and sectarianism; its rapid growth and popularity during its early years; followed by a lamentable period of division and schism scarcely healed to this day. The weakness of the flesh and the wiles of the devil soon became manifest in the spiritual pride of many of its leaders in hair-splitting distinctions over inconsequential matters, which created a narrower and stricter sectarianism than that from which the movement had sought to escape. Godly and gifted men hurled epithets and excommunications at one another. To judge by the chapter headings of the book, the movement is little more than a movement of strife and division, of bitterness and rancor. Yet there can be no doubt that it has contributed largely to modern evangelical Christianity. In the words of the author, "There is a connection between this movement and the present revolt against modernism" and "by far the greater majority of outstanding fundamentalist leaders readily acknowledge their indebtedness . . . to the ministry of the Brethren." Apart from detailed accounts of their quarrels, it is a fascinating book and contains interesting appendices on the doctrines, criticism, and defense of the movement.

219 pages. 5 1/4 x 8 inches. Zondervan Publishing House, Grand Rapids. \$2.00.

N.J.S.

### Comments on Here and Hereafter, by Bob Jones, D.D.

The editor of *Fellowship News*, Grace W. Haight, has gathered from that paper and from others for which Dr. Jones has written, a number of selected paragraphs. These have been grouped in chapters, as far as possible with related subjects. They present the pungent and unique comments of a faithful and honored servant of the Lord on matters vital in time and eternity. Dr. Jones is clear in his gospel appeal, sound in Bible interpretation, and speaks with a homely wisdom which is most effective.

188 pages. 4 1/2 x 7 1/4 inches. Loizeaux Brothers, New York. \$1.00.

H.L.L.

### Cloud Club Choruses, compiled by Robert C. Savage and Cecil A. Dye.

A selection of choruses, both new and old, emphasizing evangelism, missions, the separated life, and the Lord's return. They are published for the members of the club, an organization standing for an "out-and-out" life and testimony for Christ, but will doubtless find favor with other young people.

84 selections. 5 1/4 x 8 1/4 inches. Zondervan Publishing House, Grand Rapids. Paper, 30 cents.

H.L.L.

### Sunday School Digest, edited by Basil Miller.

This is a new magazine in the popular "digest" form and size. It contains "the best from current Sunday school articles." The issue at hand is Volume 1, Number 10, for October, 1942. It contains a number of splendid articles from conservative Sunday school papers, and from some that are not so conservative. The subjects in this issue are especially stimulating. I name a few: Personnel Management in the Church School; Ten Most Difficult Teacher Problems; Church School Trouble Shooters; Facts About Alcohol, and several others. I like the tone of this issue.

64 pages. Published monthly by the Sunday School Digest Press, Kansas City. Mo. 15 cents a copy; \$1.50 a year.

W.F.

### The Gospel of St. Luke, Authorized Version, with Notes by Theodore Graebner.

This is Part Three of the Annotated Pocket New Testament, a new series offered by the committee on Bible study of the Walther

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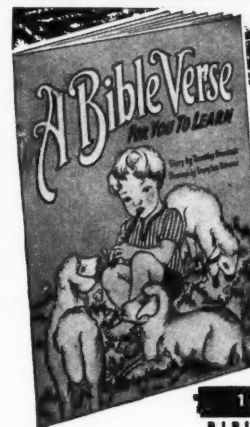
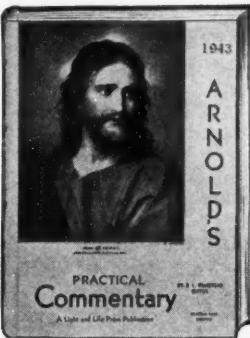
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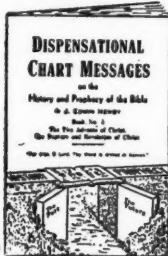
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League of the Lutheran Church. In uniform style with the first two books of the series, Matthew and Mark, the text is printed in columns the width of the page like a secular book. The material is well paragraphed with helpful paragraph headings, and the verses are numbered, but not broken apart as in the usual King James editions. There are notes at the bottom of each page explaining difficult portions.

91 pages. 4 1/4 x 7 1/4 inches. Concordia Publishing House, St. Louis. 25 cents.

W.F.

### Strength for Service to God and Country, edited by Chaplain Norman E. Nygaard.

This is a book of daily devotional messages for men in the service. It comes in blue binding for men in the navy; khaki binding for men in the army and marine corps. It has a devotional on each page, with a text for the devotional, a prayer for the day, and a suggested Bible reading. The book is so thin that it would take only a little room in the carrying space of a serviceman's belongings.

The devotionals are written by pastors of churches of various denominations in cities

throughout the country. Naturally the subject matter differs according to the authors. The book does not have the evangelistic emphasis that one might wish it had, but it does have words of comfort and words that might well inspire courage in the heart of a soldier, sailor, or marine. The book also contains several songs.

About 370 pages. 4 1/2 x 5 1/4 inches. Abingdon-Cokesbury Press, Nashville. 75 cents.

W.F.

### Enemies of Youth, by John Carrara.

The author is to be commended for presenting a straightforward indictment of the dance, movies, cigarettes, cards, and marijuana—these awful enemies of our young people. Such a plain word is much needed—and less and less frequently spoken. One could wish, however, that the material were thoroughly and effectively organized. Quotations are given without definite order or logical connection—and in some instances are repeated within a few pages. This is an important subject of vital concern to the Church, and especially of its young people. It should have the earnest attention of those qualified to speak.

171 pages. 5 x 7 1/4 inches. Zondervan Publishing House, Grand Rapids. \$1.25.

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In many a mountain fastness,  
By many a river's foam,  
And through the frozen forests,

'Twas loneliness to roam;  
For the sweetest music in my heart  
Was the olden song of home.

—Bayard Taylor.

**"We Beheld His Glory,"** by Northcote Deck.

The author, an honored missionary of the South Seas Evangelical Mission, wrote these splendid devotional studies for the quarterly of that mission. They have a fine meditative quality so often lacking in modern preaching and writing. The writer has evidently taken time to think through his subjects, and to seek the illumination of the Holy Spirit. The result is helpful and refreshing.

181 pages.  $4\frac{1}{4} \times 7\frac{1}{4}$  inches. Loizeaux Brothers, New York. \$1.00. H.L.L.

**Always Singing,** compiled by Lance B. Latham.

The recognized standing of the compiler, not only as a writer of hymns and choruses, but also as one who knows how to make effective use of music in church work, will be enough to interest workers among young people in this book. Old choruses have wisely been kept to the fore along with the newer ones.

77 numbers.  $5\frac{1}{4} \times 8\frac{1}{2}$  inches. Zondervan Publishing House, Grand Rapids. Paper, 30 cents. H.L.L.

**The Eternal Covenant,** by Aletha Burgess.

The title of this book leads one to expect more than is found in the story. No reference is made in the book to the "eternal covenant" as the Bible student understands the term. Instead, the word "covenant" is applied to promises, such as, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you," and, "Delight thyself also in the Lord; and he shall give thee the desires of thine heart." Each of these verses is appropriated, separately, by two of the characters in the story as her "covenant promise," by which

each is steadied and strengthened in the time of trial and testing.

The appearance here and there of grammatical errors, the incorrect quotation of Scripture, the attempt to portray certain phases of life with which the author is obviously unfamiliar, and other faults of form, suggest the amateur writer. However, the book has a worth-while purpose. In portraying the conversion of the heroine, the writer makes unmistakably clear the way of salvation.

184 pages.  $5\frac{1}{4} \times 7\frac{1}{4}$  inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. R.A.J.

**These, My People,** by Bertha B. Moore.

The daily life of the common folk of Pleasant Ridge provides the homelike pattern of this story. It stresses the commendable virtues of Christian courage and neighborly helpfulness, particularly in a time like the present.

168 pages.  $5 \times 7\frac{1}{4}$  inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. H.L.L.

**World History,** by Hyma-Stach.

The author, Albert Hyma, professor of History in the University of Michigan, had as his collaborator J. F. Stach, principal of the Nazareth Lutheran School, Detroit, Mich., in preparing this textbook of world history for high schools. The subtitle, "A Christian Interpretation," fixes the moral character of the book, and indicates that "the authors are trying to fill the urgent demand on the part of devout Christian parents who feel that their children need not any longer be exposed to a pagan or at least a materialized conception of world history. Although no proof has been found for the evolutionary account of early man

and his environment, practically all the textbooks now in use take for granted that the biblical narrative is entirely false and that the Christian religion is based upon legends. It has been a source of great disappointment to many Christian educators to observe how our public schools have gradually adopted paganized versions of world history. Not only has the guiding hand of God in all human history been totally disregarded . . . but throughout all the centuries of history events are unfolded as simply the outcome of material forces." A perusal of this work will reveal how well the authors have succeeded.

420 pages.  $5\frac{1}{2} \times 7\frac{3}{4}$  inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$2.00. J.R.R.

**The Little Jett's Bible,** by Wade C. Smith.

This unique type of Bible commentary which has been appearing for twenty-four years in *The Sunday School Times* is now available in book form—at least Volume 1, which deals primarily with the Old Testament, and a similar New Testament volume is now being prepared. Occasional references to the other Testament are wisely injected to elucidate the truth. Of course, Mr. Smith has attempted only to touch the high spots, selecting those Scriptures which are best adapted to his medium of illustration, his main purpose being to send the reader back to the Word for a fuller understanding. Some of the settings are designedly modern, in order to make the application more personal. An interesting introduction informs us that the author has never had a lesson in art, perhaps for the divine purpose of keeping his illustrations so simple that other teachers without special ability and training may be enabled to copy them. Mr. Smith has never included the figure of the Lord Jesus in his jett's, but has most effectively caught the varying phases of every human emotion.

213 pages.  $5\frac{1}{2} \times 8\frac{1}{4}$  inches. W. A. Wilde Company, Boston. \$1.50. L.E.L.

**Discussion and Program Suggestions for Young People on Latin America,** by Donald R. Gorham.

**Discussion and Program Suggestions for Adults on Latin America,** by Wesley M. Carr and Margaret W. Taylor.

These two pamphlets are based primarily on an important book, entitled *On This Foundation*, already favorably reviewed in this section.

47 and 63 pages.  $5 \times 7\frac{1}{4}$  inches. Friendship Press, New York. 25 cents each. J.R.R.

**That We Might Know Him,** by Orval D. Peterson.

These chapters set out to magnify the Fatherhood of God—its blessed sufficiency to meet the need of lonely, sin-sick, and tempted men. It does so in the light of the revelation of that Fatherhood in the incarnate Son. The book is well written and eminently calculated to make God more real to those who read it with sympathy. There are many inspiring thoughts in it. For instance: "The fool hath said in his heart there is no God," i.e., that there is no love at the heart of the universe, for "God is love."

116 pages.  $5\frac{1}{4} \times 7\frac{3}{4}$  inches. Zondervan Publishing House, Grand Rapids. \$1.00. M.I.R.

**The Three Comrades,** by Kristina Roy.

A distinctly different type of fiction book for junior boys and girls. The three comrades live among the quaint "old world" setting of Swiss mountains. A child preacher and a nobleman's neglected son figure largely in the Christian experiences of an old shepherd and other adults who are led back to the Lord through the unusual ministry of the children. The plan of salvation is clearly portrayed, showing especially the love, mercy, and forgiving spirit

Moody Monthly



of God. The element of mystery surrounding both of the parents of the nobleman's boy makes the story live.  
126 pages. 5 x 7½ inches. Loizeaux Brothers, New York. 75 cents. H.E.G.

**Vacation Bible School Handbook**, by William Verner Nelson.

Evangelical churches have long since needed a comprehensive textbook on the vacation Bible school. This handbook is not exhaustive. It is composed of a simple well-planned outline of D.V.B.S. methods of preparation and organization, and practical suggestions for conducting the school. The author advises churches to hold their own individual schools, in which one may fully carry out a Bible program, and not simply one in social ethics. Unfortunately, the chapter on "Handwork and Play" does not clearly stress the need for a complete correlation of the handwork with the biblical content of the other portions of the day's activities.

Both pastors and lay workers will find this book suggestive and helpful.

123 pages. 5¼ x 7¼ inches. Standard Publishing Company, Cincinnati. 50 cents. H.E.G.

**It Can Happen Between Sundays**, by Eugene Dinsmore Dolloff, D.D.

The subtitle, "A Radiant Week-night Service," sums up this notable book which every minister can profitably read. By personal experiment in his own pastorate the author has wrestled with the prayer meeting problem and has developed a new and popular service to meet present needs while retaining all the past spiritual values. Calling it by a fresh name, emphasizing a more varied use of singing, tactfully training the church in audible prayer, and through wise and reverent advertising, along with study of the needs of young as well as older folk, besides abundance of personal hard work, he restores the midweek meeting to its rightful importance in church life. Through the "fine art of directing by indirection" he leads his flock and wins the commendation of his readers, prompting them to do likewise.

111 pages. 5 x 7½ inches. Judson Press, Philadelphia. \$1.00. H.E.S.

**The Challenge of the Greek**, by T. R. Glover, Ph.D.

This is the first of a dozen essays grouped in a reminiscent book bearing on the classical age and indirectly its relation to our era. The distinguished author and teacher finds values and distinctions not easily apprehended by the average reader, yet the scholarly will feel well repaid for their effort in following his thought, whether always agreeing or not.

241 pages. 2½ x 5½ inches. Macmillan Company, New York. \$2.75. H.E.S.

**Pointed Sermons on Practical Subjects**, by John B. Kenyon.

Forty sermons appear in this brochure. The author's shrewd appraisal of moral values current in the world of men, and his penchant for the short sentence, not infrequently resolve themselves in epigrammatic statement. Moreover, he is a well-instructed scribe, who knows how to bring the teaching of Holy Scripture into cohesion with human need.

40 pages. 6 x 8¾ inches. John B. Kenyon, Lexington Rd., Athens, Ga. 25 cents. J.R.R.

**Love's Bleeding Heart**, by T. Christie Innes.

Exceptionally fine sermons by the pastor of Knox Church (Presbyterian) of Toronto, Canada. They deal with a number of subjects of current interest, as well as with important doctrines of the faith. The writer has the gift of clear, succinct statement of truth, which is also well illustrated by Scripture and by life. Two statements with which we do not find ourselves in agreement are: (1) That Peter and Paul did not expect Christ to return in their time, and (2) that "the Church has made one of its supreme tactical errors" in holding

to the Authorized Version of the Bible in preference to modern translations. The author feels that we miss "thrilling riches" and "priceless treasures" in Goodspeed's translation because of our "fly spot criticism."

142 pages. 5 x 7½ inches. The Thorn Press, Toronto. \$1.00. H.L.L.

**Georganne**, by Myrtle Graham Hadtka.

The story of a girl brought up like a boy on the farm and growing into fine normal young womanhood blessed with all the splendid background of a Christian home. The author knows children and writes about them with a sympathetic assurance. There is faith and love, near-tragedy and great blessing—all coming naturally into the experience of this child, her family and friends.

132 pages. 6 x 9 inches. Wartburg Press, Columbus, Ohio. \$1.00. H.L.L.

**Peace Like a River**, by Vance Havner.

This volume of meditations is written in the refreshing, inimitable style of Mr. Havner's spoken messages. There are thirty brief meditations, most of which were inspired by some experience or object of everyday life, such as clouds and stars, flower bordered walks, birds and bees; but each leads the thought to some portion of God's Word.

Following the author in his meditations, the reader finds his burden lifted and his spirit refreshed, for he has been led to the Source of true tranquility and peace. For Christians the book is most helpful and timely in this day of turmoil and unrest.

96 pages. 5¼ x 7¼ inches. Fleming H. Revell Company, New York. \$1.00. R.A.J.

**53 Sunday Talks to Children**, by Joseph A. Schofield, Jr.

A father of two sons of his own, this pastor truly understands the needs and interests of the younger members of his congregation. His primary purposes are to acquaint them with the Word of God, promote the habit of church-going, and link them to the regular worship service of the church. Each talk has a Scripture text, and plainly and frankly stresses a religious lesson unashamed, for they are in the same spirit as the adult sermons, except on the children's level. Objects are often suggested as illustrations. The author warns against two mistakes sometimes made by pastors, either talking down to the boys and girls, or toning down the gospel for them. The order of the subjects follows the church and the calendar year, with interesting messages for all the special days.

203 pages. 5½ x 7¼ inches. W. A. Wilde Company, Boston. \$1.50. L.E.L.

**Anthemettes No. 2**, by George S. Schuler.

Within attractive gold and brown covers this book offers twenty-two songs, no one of which is a "filler." These numbers are styled for choir use, with novelty effects. They bring into play ensemble variations so often heard on the radio. Four of the selections are particularly suitable for choirs in which women's voices predominate.

Singers will find special interest in the rearrangements of Mr. Schuler's song "Make Me a Blessing," Mr. Runyan's "The Saviour for Me," and Dr. Ironside's "Over-shadowed."

32 pages. 6 x 9 inches. Gospel Music, 800 N. Clark St., Chicago. 35 cents. H. D. L.

**Prophecies of the Epistles**, by Keith L. Brooks.

This is a verse by verse exposition of some eighteen prophecies found in the New Testament epistles. It is a pleasure to commend this pamphlet to Bible students.

64 pages. 5½ x 8½ inches. American Prophetic League, Los Angeles. 50 cents. P. B. F.

**The Burning Heart**, by Maitland Alexander, D.D., LL.D.

This is a series of twelve sermons by the late pastor of the First Presbyterian Church of Pittsburgh. The title of the first sermon is the name of the book. These sermons are based on the great personalities, great truths, great narratives, and great doctrines of the Bible and of redemption through grace.

The sermons were reported just as delivered. They are, therefore, fresh with the spirit of the one who delivered them. This is a volume of sermons which will freshen the ministry of the modern pastor. It will be of special value to theological students and those entering upon their life's work as pastors.

The introduction is by Dr. MacCartney, who succeeded Dr. Alexander as pastor of this prominent Pittsburgh church.

175 pages. 5 x 7½ inches. Fleming H. Revell Company, New York. \$1.50. P. B. F.

**The Final Outcome of Hitler's Mad Dream**, by H. A. Wood, B.A.

The present world situation has produced a crop of booklets and pamphlets in which their authors relieve their feelings of detestation of the sinister shadow of Nazi totalitarianism. This is one of the best of this kind of literature, in the judgment of the reviewer. In its setting forth of prophetic prospects it follows the generally accepted views of the premillennial interpretations.

72 pages. 5 x 7¼ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. 50 cents. M. I. R.

**Fishing for Men**, by H. W. Ellis.

The author presents his subject in a manner that appeals to the well-taught reader. This book is scriptural, sensible, inspirational, and practical. It comprises ten chapters, such as Incentives for Winning Those Who Are Lost, The Fearful Condition of Those Who Are Lost, The Successful Message for Winning the Lost. In the introduction, Dr. Robert G. Lee says: "I have read a number of books on evangelism—on individual evangelism and mass evangelism—on fishing for men with line and with seine. But, according to my judgment, this is one of the very best books I have ever read on this subject."

187 pages. 5½ x 7¼ inches. Zondervan Publishing House, Grand Rapids. Cloth, \$1.50; paper, 75 cents. J. F. H.

**Jehovah's Witnesses**, by F. E. May-er.

The author has been unusually comprehensive in a book of comparatively small size. Among other things, The Formal Principle or the Source of Doctrine, The Plan of Salvation, Where Are the Departed Souls? Time Setting, and The New Heaven and the New Earth are considered.

There are almost eight pages of notes and references, which are invaluable to anyone interested in the subject. The author has a thorough knowledge of the subject and has presented it in an able manner.

52 pages. 5 x 7¼ inches. Concordia Publishing House, St. Louis. 25 cents. J. F. H.

**Christian Doctrine Course**, by D. H. Walters.

This is a series of twenty-seven lessons presenting the subject of Christian doctrine in complete outline form according to the usual divisions of systematic theology. These divisions are accompanied with Scripture references and exercises.

According to the introductory statement, this course is intended for advanced young people's classes or even older Bible study groups. Each lesson is followed by an exercise plan. Blanks are provided for the use of class members. This course is recommended to those who desire such material.

149 pages. 8 x 11½ inches. Zondervan Publishing House, Grand Rapids. 35 cents. P. B. F.





# Institute and Alumni

★ John R. Riebe

## DR. HAMMONTREE RESIGNS

**D**R. HOMER A. HAMMONTREE has presented his resignation as a member of the Institute faculty, to take effect the end of the Fall Term, December 16, 1942. Dr. Hammontree has proved himself to be a fine Christian gentleman and an earnest soul-winner. The Institute will miss him, but sympathizes with his desire to give his time to evangelism.

## A NEW STAFF MEMBER



He has been serving as sales promotion manager of the Mercury Press, one of San Francisco's largest publishing

Claes V. S. Wyckoff has been appointed director of the Moody Press, having entered upon his new duties Dec. 1. Mr. Wyckoff has had wide experience in the printing, publishing and graphic arts field.

houses. He was one of the early members of the Christian Business Men's Committee of the San Francisco Bay region, assisting in the printing and promotional work for that organization, as well as participating in gospel team and radio work. He was also an active member of his church in Alameda, Calif.

## FACULTY AND STAFF ENGAGEMENTS

Dr. Will H. Houghton, Jan. 16, 17, First United Brethren Church, South Bend, Ind.

Dr. Wilbur M. Smith, Dec. 27-Jan. 5, First Mennonite Church, Berne, Ind.

Talmage J. Bittikofer, Dec. 27-Jan. 5, First Mennonite Church, Berne, Ind.

Wendell P. Loveless, Jan. 23, 24, Cass Technical High School, Detroit, Mich.

Ralph E. Stewart, Jan. 1, 3, Churchill Tabernacle, Buffalo, N.Y.; all night broadcast, New Year's eve, WKBW, Buffalo.

## FROM FIELDS AFAR

Norman W. Taylor '21, continues gospel itineration among Mexican soldiers—more recently in Lower California. A public address system and a projector give added sound, color, and motion to his message. The commander-in-chief of the Mexican

forces on the west coast has given his approval by supplying New Testaments and Gospels for use among his men. Captain Taylor reports that more than four hundred soldiers were present at the first meeting in one of the camps.

Raul Echeverria '33, through lectures given to the student body of 575 boys of high school age in the military school where he teaches, has recently reached many largely unfamiliar with the sacred text. However, he and Mrs. Echeverria (Sybil I. Cooper '34) feel the urge to undertake the pastorate of an important church in Guatemala, the Sunday school of which has an average attendance of 400.

James Bissett '38, and Mrs. Bissett (Charlotte Pearsall '38) in *Echoes from Masailand*, published at Syabei, P.O. Narok, Kenya, E. Africa, confirm what has been reported by other missionaries, that heathen people acknowledge an innate sense of sin, and attempt to make their approach to God through the shed blood of a sacrificial animal afterward consumed by fire, the ashes of which placed upon the foreheads of people and animals, signifies their cleansing. Against such a background they preach Christ, "who has put away sin by the sacrifice of himself."

Margaret C. Pedersen '33, Caixa 368, Fontaleza, Ceara, Brazil, S. Amer., reports: "Ceara is suffering from one of the severest droughts in history. . . . The people are dying of starvation, and thousands have come to Fontaleza for help. Camps have been formed for these poor, sick folk. One of the camp officials is a Christian, and he has been the means of opening them to gospel services. It is a marvelous opportunity to give the Word to those who come from all parts of the state, and who will be widely scattered when they leave."

Ruth C. Pinckney '38, and Lillian E. Kuebler '24, are on furlough from missionary work under the Central American Mission. The address of the former is R.F.D. 3, Ithaca, N.Y., and the latter Blue Ash, Ohio.

Otto F. Schoerner '31, and Mrs. Schoerner (Katharine Dodd '31) write from the



Three hundred nineteen pints of blood have been given by students and employees of the Moody Bible Institute for the nation's plasma bank. During the second visit to the Institute of the Red Cross Mobile Unit, Ralph E. Stewart, associate director of WMBI, conducted a broadcast. Pictured with Mr. Stewart are Dr. Willard Kerman, in charge of the Mobile Unit, and Nurse Emilie Hansen, with Marie Trieber, a student blood donor.

One student who donated has sixteen relatives with the British armed forces, another has twelve relatives in the fighting forces of the United States, while the immediate family of one still lives in Norway.

China Inland Mission station, Hwang-chwan, Ho., China, of an expanding opportunity. "In four or five places the chapels had become too small, and the people of their own accord, and meeting every expense, have built additions, or are planning to do so. . . . There is still great need for teaching the Word of God in all these places." A gospel team has recently brought great refreshment to the district.

**Sidney P. Marcy '40**, and Mrs. Marcy of the Central American Mission, Santa Rosa de Copan, Honduras, Cent. Amer., endure the opposition of the Romanists, but prosper withal through the power of the truth upon saints and sinners alike, even the state authorities giving them support on one occasion.

#### RECENT SPECIAL SPEAKERS

**Wilbur W. Scafe**, pastor, First Presbyterian Church, Bremerton, Wash.; **Richard Elve**, pastor, Baptist church, Bay City, Mich.; **C. Gordon Beacham**, missionary, Sudan Interior Mission; **Frank E. Manning**, missionary, Africa Inland Mission; **Jim Rayburn**, evangelist; **James Calhoun**, evangelist; **C. V. S. Wyckoff**, Alameda, Calif.; **Paul Hutchens**, author, George, Iowa; **George Palmer**, Morning Cheer Center, near Fort Dix, N.J.; **Magnus Foreid**, missionary to Portugal, Scandinavian Alliance Mission; **L. S. Hanna**, missionary to Thailand, Presbyterian Board of Foreign Missions; **Leona Ross**, missionary, South China Boat Mission.

#### STUDENTS OF OTHER DAYS

**Nan Belle Snodgrass '39**, Memphis, Tenn., is director of child evangelism in western Tennessee.

**Clyde E. Huther '40**, is assisting with the work of Goodwill Union Mission, Canton, Ohio.

**Ralph C. Wilson '35**, and Mrs. Wilson (**Helen Chapman '39**) are located in the rural pastorate at Zenobia, Ill.

**Arthur H. Hornish '40**, a corporal, is stationed for officer training at Camp Croft, S.C. He has seen service in Ireland.

**Mary M. Reha '41**, a second lieutenant in the United States Army Nurse Corps, is attached to Fitzsimmons General Hospital, Denver, Colo.

**Loren Pugsley '38**, pastor of the Community Presbyterian Church, Merrill, Wis., reports a successful semiannual congregational supper and social.

**Elmer A. Katterjohn '27**, has transferred from Brown City, Mich., to Grand Blanc, Mich., where he is pastor of the Baptist church.

**Merle Meeden '35**, has relinquished his pastorate at Bristol, Ind., to assume similar responsibilities at the Atlas (Mich.) Baptist Church.

**Ephraim D. Hettinger '39**, resigned the pastorate of Community Church of Christ, Whiting, Ind., and is now recruiting his health at Plymouth, Pa.

**Catherine Foster '41**, abounds in joyful service among the children and young people in the opportunity afforded her with Oak Hills Fellowship, Bemidji, Minn.

**William George Lowe '36**, is assistant

director of the Gospel Mission to Israel, Inc., Newark, N.J. The mission is distributing New Testaments in co-operation with the Million Testaments Campaign.

**Henry W. Uffelin '11**, wrote recently from 5925 Madison St., Ridgewood, Brooklyn, N.Y.: "I became blind early this year, totally and hopelessly, through an accident, but I am returning to my work in Jamaica, B.W.I., very shortly."

**Dale Bystrom '42**, **Caleb Zimmerman '40**, **Fred M. Roberts '42**, **James Powell '42**, **Robert Murfin '42**, **Robert G. Dow '42**, **Victor Paulsen '42**, and **Janet Lightvoet '42**, are attending Wheaton (Ill.) College.

**Ruth Harris '37**, has become pastor's assistant at the First Baptist Church, Bellingham, Wash. Previously she has been engaged in missionary work in the Kentucky mountains, and later served in the Union Gospel Mission, Seattle, Wash.

**Harold A. Somerville '26**, pastor of the Church of the Open Bible, Amarillo, Tex., recently joined his congregation in celebrating the tenth anniversary of the church. It is a "faith work" with a strong Bible study and missionary emphasis.

**Harold Schumacher '42**, is now associate pastor of Faith Temple, Jacksonville, Fla., having been ordained at the Hawthorne (N.J.) Gospel Church Nov. 10. He and Mrs. Schumacher (**Inez Boote '42**) later expect to serve Christ under the Africa Inland Mission.

**John E. Southard '37**, was ordained in Stanford, Conn., Sept. 13, at the thirty-second annual session of the Eastern Conference of the Bible Protestant Church. He and Mrs. Southard are in their second year at Bridgeton, N.J., where he is pastor of the First Bible Protestant Church.

**Eric Larsen '29**, and Mrs. Larsen (**Margaret E. Hansen '31**), are now located at Madoc, Ont., about midway between Toronto and Ottawa. Following Mr. Larsen's resignation as minister of the First Presbyterian Church, Trail, B.C., he was inducted by Kingston Presbytery into his new charge of St. Peter's Presbyterian Church, Madoc, and St. Andrew's Church, Tweed, Ont.

**G. P. Burdon '13**, pastor of Montrose Methodist Church, Terre Haute, Ind., received the LL.D degree from the American Bible College, Wilmington, Del. He is a member of its board of directors.

**Allie Belle Candler '38**, served the Morgan Memorial Baptist Church, Greenville, S.C., as educational director, followed by an association with the Lynn Garden Evangelistic Party, and later with Evangelist Clarence E. Whitson, both of Kingsport, Tenn. Now she is church missionary of the Glenwood Baptist Church of the latter city.

**Herbert Lockyer, Jr. '39**, has been chosen vice-president of the Seniors of the Northern Baptist Theological Seminary, Chicago, Ill.; **Bernard Kinzer '39**, vice-president, and **Robert M. Colpitts '39**, treasurer of the Middlers; **Ralph E. Powell '39**, president of the Juniors; **George Eilers '40**, president of the Sophomores; **Allan Lewis '42**, president, and **Kenneth Bystrom '42**, vice-president of the Freshmen. **Herbert Lockyer was**



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ordained at the Lorimer Baptist Church, Chicago, on Oct. 11.

Robert Murdoch '29, and Mrs. Murdoch recently established their residence at Dunfermline, Scotland, where he has become pastor of the West Baptist Church. His former responsibility was with the Pittenweem (Scotland) Baptist Church, the call to which he accepted eight years ago after it had been without a minister for twelve years. His services Sunday evenings during the blackout have been well attended by worshippers of all denominations.

Leroy G. Fraser '21, and Mrs. Fraser (Elma Dorothy Gerhardt '21) are in Aberdeen, Wash., where since 1936 Mr. Fraser has been pastor of the First Baptist Church. A fruitful spiritual ministry has increased his membership, reduced the church debt, and improved his physical equipment. Previous pastorates have been at the Roseland Baptist Church, Chicago, Ill., and the First Baptist churches of Payette and Caldwell, Idaho. He was educated at the College of Idaho, the Moody Bible Institute, and the Northern Baptist Theological Seminary.

Harold G. Martin '39, was ordained Oct. 27 at the Jarvis Baptist Church, Toronto, Can. The Gospel Witness and Protestant Advocate, says: "The story of his conversion and call to the ministry—confirmed in his own mind by years of mission work in Montreal, and in Chicago while pursuing a course at the Moody Bible Institute—was most convincing." Mr. Martin is superintendent of the Yonge Street Mission, Toronto, and will be remembered by many students as an assistant to the director of Practical Christian Work.

E. P. White '23, and Mrs. White (Bertha Terrell '23) have moved from Bedford, Ind., to 627 Division St., Indianapolis, Ind. Mr. White has been conference evangelist of the Methodist Church for nine years, but was recently appointed to Trinity Methodist Church, Indianapolis, to fill the pulpit vacated by the pastor, who has accepted a chaplaincy.

## BIRTHS

To James H. Boyd '41, and Mrs. Boyd (Dorothy Goodrich '41), a daughter, Dorothea Ruth, Oct. 10, at Edon, Ohio.

To Raymond J. Davis '33, and Mrs. Davis (Evelyn Carr '33), a daughter, Carol Evelyn, Nov. 16, at Plainfield, N.J.

To Melvin D. Kaiser '41, and Mrs. Kaiser (Leon Kitaman '41), a daughter, Janet Kay, Oct. 9, at Chicago, Ill.

To C. Norman Larsen '38, and Mrs. Larsen (Dorothy Worrell '38), a son, Carl Norman, Jr., Oct. 27, at Bridgeport, Conn.

To R. Vernon Ritter '30, and Mrs. Ritter (Ruth E. Anderson '35), a son, Ronald Dale, Oct. 12, at Ipswich, S.D.

To Jesse Christensen, and Mrs. Christensen (Ruth Stelamer '38), a daughter, Margaret Elizabeth, Aug. 7, at Marde, French W. Africa.

To John Stetman '40, and Mrs. Stetman (Helen Norton '41), a son, John David, Aug. 28, at New York, N.Y.

To John C. Louer '30, and Mrs. Louer (Janet Steel '39), a daughter, Louisa Margaret, Nov. 20, at Maywood, Ill.

To Paul A. Barnett '39, and Mrs. Barnett (Dorothy W. Swenson '35), a daughter, Helen Elizabeth, Sept. 14, at Kenya, Africa.

To Eldo H. Epp and Mrs. Epp (Verna E. Paulson '35), a son, Peter Alfred, May 1, at Congo Belge, Africa.

## MARRIAGES

Richard Dale Cunningham '42, and Anna Epp '41, Sept. 1 (previously reported Apr. 12), at Henderson, Neb.

William John Derksen, and Helen M. Martin '39, Sept. 20, at Long Branch, Calif.

Herman Albert Decker '42, and Marian Ruth Weidman '42, Oct. 30, at Chicago, Ill.

Arthur H. Hornish '40, and Beatrice C. Sivley '40, Nov. 12, at Richmond Hill, N.Y.

Frank B. Hopkins '41, and Nadeen Cowan '41, Feb. 21, at Latham, Ill.

E. Raymond Heglin '42, and Harriet Eckman '42, Aug. 28, at Alcester, S.D.

Norman Nelson, and Annabelle Thomas '40, May 1, at Ridgway, Pa.

Frank Pillar, and Lillian Zajicek '40, Sept. 12, at Cicero, Ill.

George Watson Rothery '41, and Carol Genevieve Stockton '42, Sept. 12, at Chicago, Ill.

Harold Schumacher '42, and Inez Boote '42, Aug. 25, at Jacksonville, Fla.

Lyle Sharp, '42, and Lila Kent '42, Aug. 23, at Auburn, Iowa.

Ervin A. Lustig '32, and Kathryn Tuinstra '33, Nov. 25, at Chicago, Ill.

Ivan Nordstrand '42, and Marjorie Nelson '42, Sept. 5, at Manistee, Mich.

Clyde E. Huther '40, and Dorothy Rohrer, Nov. 4, Louisville, Ohio.

## DEATHS

William L. Porter '94, a Presbyterian minister for many years, and for some time stated clerk of Minneapolis (Minn.) Presbytery, died Aug. 21.

Mrs. Louis W. Rodgers (Nannie A. Wheeler '93), of Jonesboro, Ill., died Oct. 9.



## I Am a Preacher My Country Is at War, I Have a Job to Do

(Continued from page 274)

is to encourage those who believe Holy Writ, which proclaims, "All things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). My job is also to win new converts to the faith that prevails over any struggle. There is a generous reward awaiting those who turn many to righteousness. Herein is my job outlined first, last, and always.

It is in the day of trial and difficulty that the soul experiences something of the deep and untold blessedness of being able to count on God.—C.H.M., in *Erodus*.

Moody Monthly



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## The Kind of Preaching That Wins!

(Continued from page 280)

ence of God's preachers teaches it. Our own experience will demonstrate it. God's oath-bound Word guarantees it.

At the same time the Holy Spirit empowers the preacher. He must be at work among the listeners to apply it. Indeed, when we see the ministry of the Spirit as He works in the proclamation and the application of the gospel, the minister appears as only a channel through which the Spirit works. Everybody knows that "you can lead a horse to water, but you can't make him drink." So it is that a preacher can in the power of the Spirit proclaim the message, but only the Holy Spirit can make that message a living reality in the hearts of its hearers.

Is the ministering servant of the Lord disappointed and discouraged because he has not seen multitudes respond to his preaching? Does the young preacher think he is a failure if he does not from the start have the joy of seeing many souls saved in his ministry? If he is, let him think these words over: "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase" (I Cor. 3:6, 7). The Holy Spirit is the Lord of the harvest. Therefore, rather than engage in self-condemnation, let the disappointed preacher go to his knees in prayer that the Lord of the harvest may use the message in whatever way He sees fit, even if it be only to stop the mouths of those who in the judgment might claim that they had never heard.

**T**HE THIRD ESSENTIAL CHARACTERISTIC of the kind of preaching that wins is that it has Christ as its theme.

The startling neglect of Christ as the theme of all Christian preaching was revealed in an eastern newspaper editorial a few years ago. The paper had published the Sunday sermon announcements for all the churches in the large city on the Saturday preceding. The sermon topics were all carefully phrased to catch the public eye, on such subjects as war, morality, and all the round of the average collection of subjects seen in the average Saturday paper. On Monday the editor, who evidently had some good sense, wrote a scathing editorial on the subject, "Why Not Preach Christ?" He had searched the whole list of sermons by so-called Christian ministers without finding one single title that was about Christ!

On the other hand, there is a class of dwarfed preachers who would steal the name of "liberal" that claim to preach Christ alone. "Back to Christ," they say; "back to the Jesus of the Gospels, away from the Jesus of Paul." These men, afraid to present the Christ of the epistles, because He condemns and convicts them, have created a new Christ, a garbled version of the Christ of God.

But we must preach the Christ of the Bible; none other will do. It is manifest that if we find the source of our preaching in the Word of God, we will have to preach Christ. He is the theme of the Book, the subject of its prophecy, the proof of its infallibility, the divine agent of its great plan of redemption, and the circumference of its contents.

Three related inseparable facts about Christ, properly interpreted, must be the substance of our theme. They are Christ crucified, risen, and coming again.

First, we must preach Christ crucified. Paul writes to the Corinthians: "For I determined not to know anything among you, save Jesus Christ, and him crucified" (I Cor. 2:2). We must preach Christ crucified. It is a crucified Christ who meets the sinner and sets the guilty free, for "Christ died for our sins" according to the Scripture.

Second, we must preach Christ risen from the dead. As liberal a man as Hume, in his book *The World's Living Religions*, states that the resurrection of Christ is the one thing that gives Christianity a superior power over other religions. Dr. Morgan points out that while Paul did say, "I determined not to know anything among you, save Jesus Christ, and him crucified," that was not the theme of His preaching, but, "It is Christ that died, yea rather, that is risen again" (Rom. 8:34). God can justify sinners for whom Christ died, only as He is "declared to be the Son of God with power by the resurrection from among the dead."

Third, as a capstone to the theme, "Christ crucified and risen again," we must tell men that "to those that look for him for salvation, he shall appear a second time, apart from sin" (Heb. 9:28, a suggested translation). No greater incentive for purity of life among those who have obtained salvation through faith in His death and resurrection can be presented than the fact that they need "watch, for ye know neither the day nor the hour wherein the Son of man cometh." Nothing provides a greater impulse to sinners everywhere to repent than the proclamation of the truth that God "hath appointed a day, in the which he will judge the world in righteousness [after his second coming] by that man whom he hath ordained" (Acts 17:31).

**W**E HAVE MENTIONED THE SOURCE, the strength, and the theme of the kind of preaching that wins. One more characteristic of this kind of preaching needs to be described. That is its aim.

What is the aim, the object, the purpose of preaching, anyway? Some will say, to teach men how to live. But certainly

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that is not all. Paul knew those who preached Christ, but for the purpose of self-glory, and pronounced it an unworthy aim. Some very good people will answer that it is to win lost souls to Christ. But if this is the true aim, then some of God's most faithful preachers have failed to accomplish their aim. Noah preached for a century and never won a soul outside his own family.

What the aim of true preaching should be is plainly set forth in I Peter 4:10, 11: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever." These words are the infallible declaration of the purpose of true preaching. It is "that God in all things may be glorified."

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How many, many things He will forget!  
My every sin, both great and small, and yet

He will remember and He will reward  
The smallest service done for our dear Lord!

Divine forgetfulness, unfathomed grace,  
And love which knows no bounds of time nor space!

## Evangelistic and Bible Conference Fields

(Continued from page 315)

18-29, in the Central Presbyterian Church, Huntington, N.Y., A. H. Sauerwein, pastor, also saw a real work of grace. Souls were saved and the saints instructed.

J. O. A. Luckman addressed the annual praise service of several societies of the Memorial Presbyterian Church, St. Louis, Mo., Dr. W. E. McClure, pastor, on the evening of Nov. 18. The following Sunday evening he filled the pulpit of the Beth Eden Baptist Church, Fitchburg, Mass.

W. W. Shannon and M. A. Guido held a two week campaign in the First Evangelical Church, Carlisle, Pa., F. E. Remaly, pastor. There were 190 professed conversions and 260 reconsecrations.

## FUTURE ENGAGEMENTS

For the Next Three Months

Marion Beene—Jan. 3-17, Horton, Kan.; Feb. 1-15, Williamsport, Pa.  
Charles E. Boren—Jan. 3-17, Deckerville, Mich.; Jan. 18-31, Decker, Mich.  
Earl W. Braun—Jan. 3-17, Vestal, N.Y.; Jan. 19-31, Sykesville, Pa.; Feb. 2-15, York, Pa.  
Russell M. Brougher—Jan. 10-25, Los Angeles, Calif.; Jan. 30-Feb. 15, Denver, Colo.; Feb. 21-Mar. 8, Williamsport, Pa.  
John Carrara—Jan. 3-17, Bellingham, Wash.; Jan. 19-31, Everett, Wash.; Feb. 7-21, Preston, Wash.; Feb. 23-Mar. 7, Seattle, Wash.; Mar. 8-12, Custer, Wash.; Mar. 14-28, Seattle, Wash.; Mar. 31-Apr. 18, Portland, Ore.; Apr. 25-May 9, Tacoma, Wash.  
W. L. Denlinger—Jan. 3-20, Stelvideo, Ohio; Feb. 1-14, Mt. Zion, Ind.; Feb. 15-28, Wabash, Ind.  
Carl C. Harwood—Jan. 3-17, Broken Bow, Neb.; Feb. 7-14, Lincoln, Neb.; Mar. 14-28, Belmond, Iowa; Apr. 4-11, LeRoy, Minn.; Apr. 18-25, Bloomfield, Iowa.  
Jubilate Trio—Jan. 1-Feb. 7, Evansville, Ind.; Feb. 14-28, Clarence Center, N.Y.; Mar. 1-14, Buffalo, N.Y.; Mar. 21-Apr. 2, Harrisburg, Pa.; Apr. 4-16, Youngsville, Pa.; April 18-25, Findley Lake, N.Y.  
R. J. Kees—Jan. 12-24, Hollisopple, Pa.; Jan. 25-Feb. 14, Bellefonte, Pa.; Feb. 15-28, Houserville, Pa.; Mar. 1-14, Arona, Pa.; Mar. 16-28, Grand Rapids, Mich.  
Richard W. Neale—Jan. 1-3, Ionia, Mich.; Jan. 17-31, Lansing, Mich.  
W. E. Pietsch—Jan. 4-10, Sioux City, Iowa; Jan. 11-13, Chicago, Ill., and Kalamazoo, Mich.; Jan. 15-Feb. 1, Halifax, N.S.  
Sylvester Sanford—Jan. 18-31, Phillipsburg, Ohio.  
Gloxy Smith—Jan. 10-24, Gadsden, Ala.; Feb. 7-21, Danville, Va.; Mar. 7-21, Newark, N.J.; Apr. 4-25, Portland, Ore.  
O. W. Stucky—Jan. 3-17, Detroit, Mich.; Feb. 28-Mar. 14, Findlay, Ohio; Mar. 21-Apr. 4, Pittsburgh, Pa.  
G. E. Vinaroff—Jan. 3-17, Portsmouth, Ohio; Jan.

18-31, Columbus, Ohio; Feb. 1-14, Newark, Ohio; Feb. 15-28, Warren, Ohio; Mar. 1-14, Lima, Ohio; Mar. 15-28, Columbus, Ohio; Mar. 29-Apr. 11, Chillicothe, Ohio.

Harry Vom Bruch—January, Evansville, Ind.  
Edward White—Dec. 28-Jan. 10, Bricknell, Ind.  
Howard S. Williams—Dec. 27-Jan. 3, Columbus, Ohio; Mar. 22-28, Chattanooga, Tenn.; Apr. 11-25, Danville, Ill.



## MY SYMPHONY

To be aware, ever vibrantly, of the exquisite beauties of the world, and to feel that each time I acknowledge them I am saying, "Thank you," to God;

To fill my soul with all the great and beautiful music that it is possible for me to hear;

To refresh myself with the fine poetry of the masters;

To treasure friendships and to store away happy memories of them against the times of trouble;

To preserve a keen sense of humor as a buffer against life's little irritations;

To do small tasks graciously;

To adjust myself uncomplainingly to new situations, even if not of my own choice;

To judge kindly, making all due allowances for different viewpoints and training;

To cultivate a sensitivity to the feelings of others that I may never unwittingly hurt them;

To love all with whom I come in contact as deeply as I can, feeling that by so doing I may be able to counteract some of the hate in the world; and lastly feeling that I have been given only the talent of being kind;

To remember the words of Emily Dickinson:

"They might not need me, but they might;

I'll let my head be just in sight.

A smile as small as mine might be Precisely their necessity."

This is my symphony.

—Jean Knepper.

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600 NEW FILMSLIDES 35 mm. GENESIS TO Revelation \$24.00. Manual containing list, 10¢. Projector \$20.00 up. CHRISTIAN PARENT MAGAZINE, Eugene, Oregon.

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NEWEST TRACT SAMPLES FREE EVERY month when you join the Tract-of-the-Month Club! For only \$1.00 a year you receive 25 new tracts monthly, plus new booklets, unusual tracts, and bi-monthly paper. With \$2.00 subscription for 50 tracts, free double-compartment Tract Holder given. Join this interesting Club now! Tract-of-the-Month Club, 322 West Washington, Chicago.

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SEND THIS TRACT TO THE BOYS IN THE service. "A Prisoner's Testimony" for 100 send 35¢ to Scripture Tracts, 104 North Main Street, Paterson, New Jersey.

SOUND GOSPEL TRACTS—THAT PEOPLE LIKE to read—free for the postage. Oakdale Workers Club, 917 Humbolt St., Grand Rapids, Michigan.

COLORFUL TRACTS INCLUDING TINY NEW Testament (selected pages), 10¢. Sample Tracts Free. A. E. Beyler, Anderson, Indiana.

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## TYPEWRITER AND OFFICE SUPPLIES

TYPEWRITERS, DUPLICATORS, ADDRESSO-graphs, Folders, Sealers, Adding Machines. Write for free bargain list. Pruitt, 515 Pruitt Bldg., Chicago.

## VICTROLA RECORDS WANTED

SOLDIER WANTS TO BUY RECORDS OF "STAMPS or STAMPS-BAXTER" Quartets. Any information please write. Pfc. Thurman D. Clinkscapes, Co. K, 141 Inf. A.P.O. 36, Camp Edwards, Mass.

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WILL PAY THREE (3) DOLLARS FOR ONE copy, in good condition, of any song book or Church Hymnal published by the Hoffman Music Co., between the years, 1893 and 1897. Also will pay five (5) dollars for Church Hymnal published before 1886. TAYLOR'S BOOK SHOP, Box 512, Tuscaloosa, Ala.

WANTED. GOOD SERVICEABLE STEREOPTICON outfit for use in home mission work, at moderate price. Address Mission Pastor, Forbus, Tenn.

WANTED FINANCIAL FIELD MAN FOR SOUND established work. National Gospel Printing Service, Alpine, N.Y.

WANTED, CAPABLE AND CONSECRATED Christian woman, 25 to 40 years, to lead Gospel music and conduct congregational singing. Fair compensation, good home. Address, Mission Pastor, Forbus, Tenn.

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CHRISTIAN MEN AND WOMEN IN PRACTICAL Psychiatric nursing, ages 18-35. School in beautiful surroundings and salary given while learning. Write—Director of Nurses, Christian Sanatorium, Midland Park, N. J.





## DO YOU KNOW YOUR PROGRAM?

"Constantly abiding, Jesus is mine; Constantly abiding, rapture divine . . .



Miss McAlerney

This theme introduces the voice of Helen McAlerney, and another broadcast of the sacred songs that are lasting favorites."

Perhaps no one song has so won its place in the hearts of WBMI's radio friends as the one by the Negro hymn writer, Thomas A. Dorsey, *Precious, Lord, Take My Hand*. Introduced to our listeners by Helen McAlerney, the song continues to be characteristically hers. No doubt much of its appeal is due to the world-trend today in seeking God's guidance, in personal as well as national affairs.

In addition to her appearance on group broadcasts, Miss McAlerney also has two solo times, one Sunday morning at 9:45, and another Thursday morning at 10:02. Closing these two programs, we have the following

familiar announcement: "And now, here's Miss McAlerney saying . . . Good-by, until next Sunday (Thursday) at this same time."

## STRIKING TESTIMONY

An unusual scene took place at Moody Bible Institute Wednesday night, Nov. 11. It happened when one of Uncle Sam's Navy men came by "just to look us over." This young naval recruit, a native of Alabama, had been a member of the crew of the ill-fated aircraft carrier, *The Wasp*. The following are excerpts from his testimony, which was placed on record and broadcast over WBMI:

"About four years ago I accepted the Lord as my Saviour, and I carried on the Lord's work for a while. . . . A few months later I began to backslide. . . . I called on the Lord to deliver me, and my prayers were certainly answered. Today I stand and I do trust the Lord for everything that comes in my life, and I do intend to carry on the work of the Lord.

"As I went aboard the *U.S.S. Wasp*, I was looking for some fellow with whom I might have fellowship in the Lord's work. I met a man by the name of

He and I began to study the Bible, pray and testify to different fellows. Not all that we testified to came to the Lord, just a very few, but as a result of our prayers, before the ship was sunk, I venture to say there were about twenty-seven that were saved. In fact, five nights before the ship went down

there was a soul saved each night. . . . And as the ship met its point of death, you might say, there were many boys that had known of Christ and had turned away, but who, at the moment of distress, came back and accepted Him as their Saviour. . . . As we were coming back to the States from the Solomons, we had a group of boys that sang hymns every night, and we talked of the love of Jesus; we told of our experiences to one another, and at the close we all lifted our hearts to the Lord in prayer. . . .

"Somewhere in the Psalms it says, 'Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me.' I have certainly experienced that statement. As I abandoned ship, shrapnel shells were bursting all around, and I had to float down the port side of the ship. There was no way possible I could go through without getting hit. I called on the Lord to deliver me, if it was His will, and I told Him that if it wasn't His will, then I was ready to go. Therefore, it does pay to call on the name of the Lord, and the main thing is to be prepared to go if He calls you, and when He calls you, and to be prepared for prayers to be answered. . . ."

## MORE PROGRAM NOTES

During October, WBMI introduced a program from Chicagoland churches. It consists of the Sunday morning service direct from the church. During October and November the broadcast originated at Cicero Bible Church, Dr. William McCarrell, pastor. During December and January services of North Shore Baptist church, Dr. Weldon M. Wilson, pastor, are being broadcast, and during February and March, those of Buena Memorial Presbyterian Church, Dr. Henry Hepburn, pastor. The only cost to the churches is the telephone line charges.

## WBMI PROGRAMS

Announcers' Sextet . . . . .	Tue., 11:00 A.M.
Angelus Trio . . . . .	Sun., 5:30 P.M.
Birthday and Anniversary Program . . . . .	Th., 3:30 P.M.
Brass Quartet . . . . .	F., 3:45 P.M.
Bread of Life . . . . .	M. to F., 9:00 A.M.
Chapel Quartet . . . . .	Th., 11:15 A.M.
Chats from a Minister's Library . . . . .	Sat., 1:00 P.M.
Cheer Up! . . . . .	Tue., Th., 9:30 A.M.
Child Evangelism Fellowship . . . . .	W., 11:00 A.M.
Chorus Time . . . . .	W., 11:15 A.M.
Classic Miniatures . . . . .	Sun., 10:00 A.M.
Community Salute . . . . .	M., W., F., 9:30 A.M.
Continued Story Reading . . . . .	Tue. to F., 11:30 A.M.
Dairy Drama . . . . .	M., 12:30 P.M.
Editor Speaks, The . . . . .	Sun., 1:00 P.M.
Faculty Recital . . . . .	Th., 10:00 A.M.
Family Tree . . . . .	Sat., 4:30 P.M.
Friday Morning Songsters . . . . .	F., 11:00 A.M.
From a City Tower . . . . .	F., 4:00 P.M.
Girls' Glee Club . . . . .	Tue., Th., Sat., 5:15 P.M.
Golden Nuggets . . . . .	Tue., 3:45 P.M.
Good Reading . . . . .	Tue., 12:30 P.M.
Gospel in Print . . . . .	M., 3:45 P.M.
Gospel Music . . . . .	weekdays, 2:00 P.M.
Grace Notes . . . . .	Sun., 8:30 A.M.

Haven of Rest . . . . .	M., W., F., 5:00 P.M.
Hebrew Christian Broadcast . . . . .	F., 4:30 P.M.
Home Hour . . . . .	W., 10:30 A.M.
Hymns for the Home . . . . .	weekdays, 2:45 P.M.
Hymns from the Chapel . . . . .	Tue., Th., Sat., 8:15 A.M.
Hymn Sing . . . . .	weekdays, 12:15 P.M.
Hymns You Love to Sing . . . . .	W., 3:30 P.M.
Institute Chapel Service . . . . .	M., 8:15 A.M.
Instrumental Varieties . . . . .	M., 4:30 P.M.
Keyboard Club . . . . .	Sat., 12:30 P.M.
Keyboard Harmonies . . . . .	Tue., 4:45 P.M.
KYB Club . . . . .	Sat., 10:30 A.M.
Lest We Forget . . . . .	Sat., 2:30 P.M.
Let's Praise Him . . . . .	Sun., 8:00 A.M.
Living Water . . . . .	M. to F., 1:00 P.M.
Lutheran Hour . . . . .	Sun., 3:30 P.M.
Magic Carpet . . . . .	M., 4:45 P.M.
Mail Bag . . . . .	Sat., 3:45 P.M.
Meditation . . . . .	Tue. to Sat., 7:45 A.M.
Melody Time . . . . .	Tue., 3:30 A.M.
Memory Gems . . . . .	W., F., 8:15 A.M.
Men's Voices in Song . . . . .	Sun., 9:00 A.M.
Miracles and Melodies . . . . .	Sun., 9:30 A.M.
Morning Meditation . . . . .	Sun., 8:45 A.M.
Morning Melodies . . . . .	weekdays, 8:30 A.M.
Morning Worship . . . . .	weekdays, 7:00 A.M.
Music and Meditation . . . . .	Tue., 4:00 P.M.
Music Appreciation . . . . .	Sat., 4:00 P.M.
Music of the Masters . . . . .	Sun., 2:30 P.M.
Musical Meditation . . . . .	W., 3:45 P.M.

Musical Notebook . . . . .	F., 4:45 P.M.
Nature Sermons . . . . .	M., 4:00 P.M.
Navy Recruiting . . . . .	Sat., 9:45 A.M.
Neighborhood Call . . . . .	Sat., 4:45 P.M.
News Summary . . . . .	weekdays, 8:00 A.M., 12:00 M., 5:30 P.M.
No. 9 Elm Street . . . . .	M., W., F., 10:15 A.M.; Tue., Th., Sat., 5:00 P.M.
Novachord . . . . .	M., W., F., 10:00 A.M.
Odz-n-Enz . . . . .	Th., 12:30 P.M.
Old Testament Stories . . . . .	Sat., 9:00 A.M.
Organ, Tue. to Sat., 7:30 A.M.; M., Tue., Th., 12:45 P.M.; M., 7:45 A.M.; Th., 11:00 A.M.	
Organ Moods . . . . .	Tue., Sat., 10:00 A.M.
Organ Recital . . . . .	Sun., W., F., 12:30 P.M.
Organ Vespers . . . . .	Sun., 5:00 P.M.
Piano Classics . . . . .	M., 3:30 P.M.
Question Hour . . . . .	W., 4:00 P.M.
Radio School of the Bible . . . . .	M. to F., 3:00 P.M.; F., 10:30 A.M.
Rainbow Gospel Trio . . . . .	Sat., 9:15 A.M.
Religious News . . . . .	M. to F., 2:30 P.M.
Round Table . . . . .	Sun., 1:30 P.M.; Sat., 3:30 P.M.
Scandinavian Service . . . . .	Sat., 4:30 P.M.
Shut-in Request Program . . . . .	M., 10:30 A.M.
Sinfonietta . . . . .	weekdays, 1:30 P.M.
Sketch in Dialogue . . . . .	Tue., Th., 9:45 A.M.
Solo Time . . . . .	Sun., 9:45 A.M.
Songalogue . . . . .	Sun., 2:00 P.M.
Songs of the Southland . . . . .	Sun., 10:30 A.M.
Story Time for Boys and Girls . . . . .	W., 4:30 P.M.
Strings and Voices . . . . .	Sat., 3:00 P.M.
Sunday Morning Service . . . . .	Sun., 10:45 A.M.
Sunday School Lesson . . . . .	Tue., 10:30 A.M.
Teen-Age Bible Study . . . . .	Sat., 9:30 A.M.
The Three Strings . . . . .	Sun., 1:15 P.M.
Tract League . . . . .	Tue., 4:30 P.M.
Training for Service . . . . .	F., 3:30 P.M.
Voice of the Novachord . . . . .	Sun., 1:45 P.M.
War Summary . . . . .	M., 7:30 A.M.
Wonderful Words . . . . .	Th., 4:15 P.M.
World-Wide Missions . . . . .	Th., 10:15 A.M.
Young People's Hour . . . . .	Sun., 4:00 P.M.
Your Church School . . . . .	Sat., 11:30 A.M.
Sign Off in January . . . . .	5:45 P.M.



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